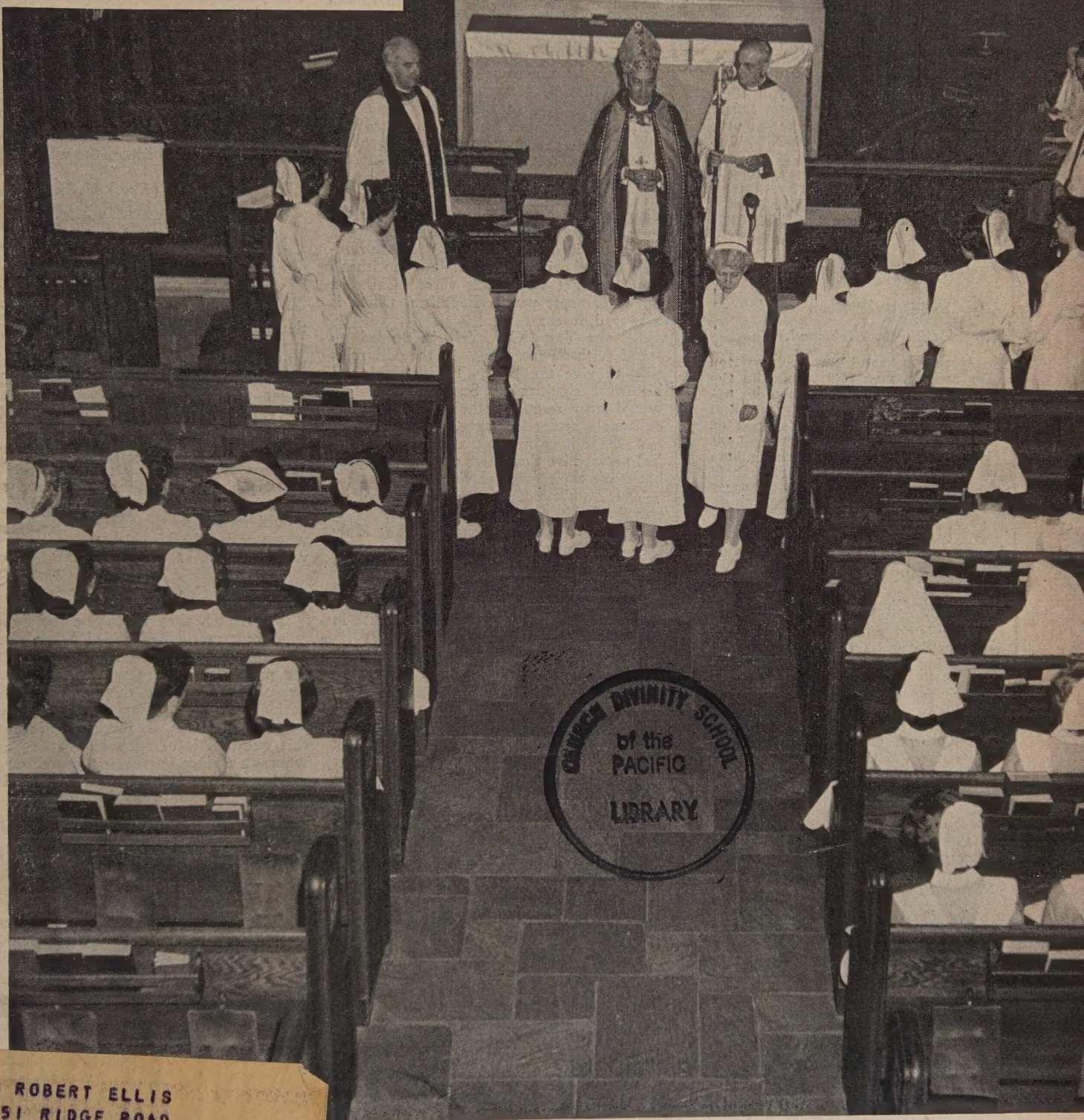


The Living Church

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ST. JOHN'S HOSPITAL, BROOKLYN, permeated by a voluntary tradition of religion [see page 10].

A WEEKLY RECORD OF THE NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CHURCH

Lenten Meditations

"Were You There?"

By Harold E. Wagner

St. Mark's Church, Detroit, Mich.

This is a book taken from the well known spiritual, "Were you there when they crucified my Lord." Though these meditations were originally prepared for Good Friday, they are not limited to that day and therefore will make exceptionally good reading for anytime during Lent. It is an excellent book, well written and moderately priced. \$1.75

The Inward Cross

By Charles Duell Kean

Grace Church, Kirkwood, Mo.

Here is a brand new book written for modern men and women in the hope that it may help them to appreciate more deeply the power and wisdom of the cross. This book of meditations on the "Seven Last Words" will also be of tremendous value for clergymen preparing their lenten sermons. \$1.25

And Was Crucified

By Frank E. Damrosch, Jr.

St. Paul's Church, Doylestown, Pa.

Here is an extremely helpful book on the "Seven Last Words" for those preparing Good Friday Worship Meditations, also excellent material for sermons and spiritual reading. Pondering the "Seven Last Words" deeply, the author has put into writing his own personal reaction, intellectual and theological, and emotional. \$1.25

The Lord of Life

By William Moody

Bishop of Lexington

The Lord of Life centers about those climactic last days, now memorialized in Lent, when Christ's teachings were made visible in His life and in His death. Written with mastery and an unusual beauty of style, there are eight Good Friday addresses, together with meditations for Ash Wednesday, the four Sundays in Lent, Maundy Thursday, and Easter Day. \$1.35

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Of One Mind

SO everybody agrees. It is wonderful to be able to record such a state of mind in this Church.

Says *The Faith of the Church*, "This Church is both Catholic and Protestant." The *Episcopal Church News* echoes the same phrase: and is "proud of both designations." The old *Southern Churchman* carried similar significant description on its front page. The *Living Church* reiterates its belief in the double tradition, not to speak of the numerous diocesan and parish papers that profess the like faith. Now come the *American Church Union News* and the *Protestant Episcopal Standard* carrying banners bearing the same legend.

Who said we were not united? Reason now for balking at retaining Protestant in the Church's title when considered in its historical setting lacks force. But the meaningless estate into which that word has fallen in our time has but remote relation to its original usage. The antithesis then was not Protestant versus Catholic, but Protestant versus Papalism, which is a very different thing.

In our day "Catholic" is needed to stand with "Protestant" in the Church's title to give the latter its doctrinal and historical significance. Such juxtaposition would also rescue Catholic from its increasingly sectarian usage.

Perhaps it is due to a decline in historical perspective that these two noble words have lost their original vigor.

The Lambeth Conference begins all its encyclical letters with the words, "We, Archbishops and Bishops of the Holy Catholic Church," etc.

Why then should we be so timid about practicing in our ecclesiastical descriptions what we profess with our lips when we recite the articles of the Christian faith in our acts of public worship?

✠ THOMAS JENKINS,

Retired Bishop of Nevada.

Port Orford, Oreg.

A Disunited Province

CONGRATULATIONS for bringing before the Church the outrage of the disunited province of the West Indies [L. C., February 10th]. Both in geography and in personnel the English and American work is even more closely interlocked than your editorial indicated, for many of the communicants circulate freely from island to island—yet the Church remains divided. An outsider might suppose that our political allegiance means more to us than our unity of faith and worship.

Of course there remain problems of financial support and relationship to the mother provinces, but if such problems are allowed for one minute to block the Church's witness to its faith, can we expect anything except the wrath of God to come upon us?

The West Indies is doubly important because it is potentially one of the strongest provinces in the Anglican Communion. We tend to look down on it as a mere mission field. In reality, it is an outstanding center of vigorous Anglican Church life. Those of us who have visited the Caribbean will never forget those thrilling parish churches (some of them two centuries old) in which

good congregations participate in Matins, the Eucharist, and Evensong every day of the year. Many of the people cannot read, but of course they know their Psalter by heart. Has the American Episcopal Church produced a single parish like that?

They also have something to teach us about race relations. Nowhere in the world will you see men and women and children of so many different colors clustering eagerly around the Lord's Table to eat one Bread and drink one Cup.

The West Indian Church deserves to have one united province; if the American Church does not support them, the shame will be on us, not on them. That great province is going to make an outstanding contribution to the life of the whole Anglican Communion.

(Rev.) H. B. PORTER,

Fellow and Tutor,

General Theological Seminary.

New York.

Seminary Support

THE Rev. John Reinheimer [L. C., February 10th] would further suggest the anomaly of a department of religious education that concerns itself in no way with the training of our future priests. Certainly the private school method of running our theological seminaries is, to say the least, inefficient if not dangerous. Compare West Point and Annapolis, where the cadet is given intensive training at the expense of the national government for war. Is the training of officers of the Prince of Peace less important? And should it not be the responsibility of the whole national Church, rather than of private individuals?

ROGER RANDALL,

Salisbury, Conn.

I BELIEVE that we have outgrown the present method of added financial support for our seminaries. I agree also that the proper procedure will be to give the seminaries the place they deserve in our national budget; clearly stated by Rev. John Reinheimer. I further believe that this question is of such importance as to warrant a place on the agenda of our impending General Convention to be held in Boston.

FREDERICK C. KURZ,

Vestryman,

St. Paul's Church, Yonkers, N. Y.

La Mesa, Calif.

Franklin Samuel Rising

I AM preparing a biographical essay on the Rev. Franklin Samuel Rising (ca. 1833-1868), the author of the pamphlet *Are There Romanizing Germs in the Prayer Book?* Can any of your readers provide me with additional information on Rising, copy of a portrait, and the names and addresses of relatives?

The Rev. Mr. Rising was born in New York, graduated from the City College of New York and General Theological Seminary, made deacon and ordained priest in New York in 1860. In 1861-1862 he was rector of Trinity Church, Bergen Point, N. J., and in 1862-1866 of St. Paul's Church, Virginia City, Nev. Mark Twain described him in *Roughing It*, in a chapter entitled "Scotty Briggs and the Parson."

as "a fragile, gentle, spirituel [sic] new fledgling from an Eastern theological seminary." Mr. Twain encountered him again in Hawaii in 1866, where Rising had gone to recover his health.

In 1866 the Rev. Mr. Rising became financial secretary and agent of the American Church Missionary Society.

ANDREW FOREST MUIR,
Chairman, Division of History,
Government, and Sociology,
Daniel Baker College.

Brownwood, Tex.

UMT

OREGON Council of Churches Convention of some 500 delegates came out in opposition to U.M.T. recently. The *Christian Century* has a fine supplement on U.M.T., or it it heresy to you?

(Rev.) V. L. LIVINGSTON,

Astoria, Oreg.

UNIVERSAL Military Training [L. C., February 3d] is plainly a plan to militarize the United States. A quotation from the *National Parent-Teacher Magazine* brings the matter vividly down to earth:

"Killers are needed for the defense of the country and nothing else. General Hershey says, 'Let's not kid ourselves into believing that military training is a picnic. What the nation needs are killers for survival.' Killers are best developed not from married men with children, or from men past 25 but from 18-year-old boys. Unless citizens raise a great protest or peace breaks out, the military will lay claim to your boy's time when he reaches 18. Only the severely crippled—physically, mentally, or morally—will be left unclaimed. Long range plans means that boys now in kindergarten will be in uniform when they grow up. Schools working with parents and parents working with schools can help younger boys approach their inevitable careers as soldiers better prepared than their older brothers.

"If U.M.T. associations are immoral or degrading then it is the American parents that are at fault. For the trainees in this program will constitute an average cross-section of American youth. The recruit will learn to fire rifles and carbines, learn to read road maps. He will bivouac, cover and conceal himself. In the so-called infiltration courses he will crawl over ground covered with barbed wire entanglements while live bullets whistle overhead. He will drive over obstacles while explosives go off nearby. In close combat courses he and his buddies will be confronted with unexpected targets, and a combat-in-the-street course will teach him how to fight in streets and alleys. One third of the training will take place at night."

(Rev.) MELVIN ABSON,

Rector, Emmanuel Church.

East Syracuse, N. Y.

Special Issue

A SPECIAL General Convention issue of the Massachusetts diocesan publication, the *Church Militant*, will be published in September by the local committee on arrangements. I drew the job of running the business end of this special issue and I want to be sure that the people of the country know about it if they are interested in advertising in this issue or for any other reason.

(Rev.) FREDERICK M. BROOKS,
Rector, Church of the Ascension.

Fall River, Mass.

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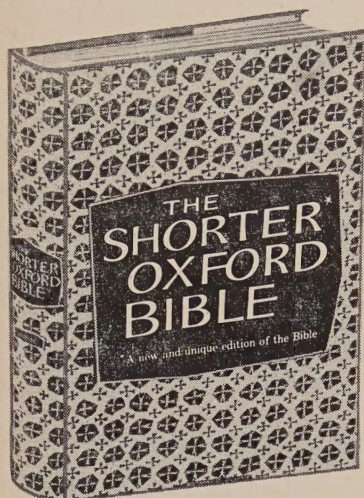
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Treasure Trove

VALUABLE books and historical documents belonging to Samuel Seabury, Bishop of Connecticut and first Anglican bishop in America, were recently discovered in a forgotten, walled-up room at the General Theological Seminary, New York.

The documents include the license issued to Seabury in 1752 by Thomas Sherlock, Bishop of London, granting him "authority to perform the Office of a Priest in the Province of New Jersey"; and the required declaration of conformity "to the Liturgy of the Church of England" which the newly ordained cleric subscribed.

In addition, several hundred rare historical and theological works of the 16th and 17th centuries, also from Bishop Seabury's library, are now being catalogued at the Seminary library.

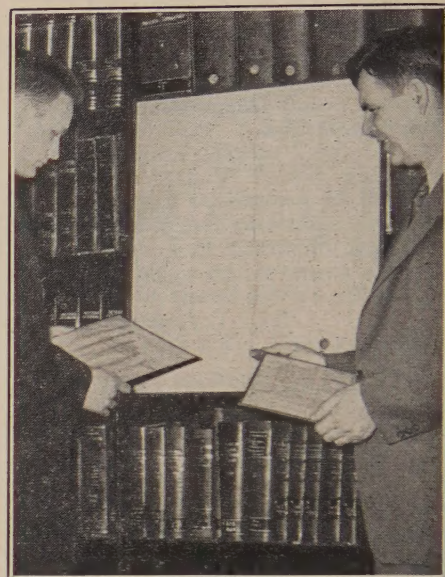
The newly discovered books and documents will become part of an important Seabury collection already at the Seminary. This includes Seabury's certificates of ordination as deacon and priest signed, respectively, by the Bishops of Lincoln and Carlisle, and the diploma awarded by the University of Oxford in 1777 when it conferred on him a doctorate of divinity.

Of major interest as foundation documents of the Episcopal Church are the letter of consecration signed by the three Non-Juring bishops of the Scottish Church when they conferred the episcopate on Seabury in Aberdeen in 1784; and the famous Concordat in which the new bishop agreed to fashion the doctrine and practice of the young American Church on the Scottish model. There is also original correspondence between Bishop Seabury and Bishop White of Pennsylvania relating to the organization of the Episcopal Church.

The larger portion of the collection came into the possession of the Seminary through Bishop Seabury's great-grandson, the Rev. William J. Seabury, who was a professor at the institution for more than forty years, and died in 1916.

An exhibition of the most important items in the Seabury collection will be held in the Seminary library during the month of March, and will be open to the public. Interested persons and church groups may view these and other rare volumes of the Seminary's extensive collections by application to Dr. Niels Sonne, Seminary librarian.

PADDOCK LECTURES for 1952 were delivered at General Theological Seminary, February 4th-15th, by Bishop Bayne of Olympia, who chose



WALLED UP in a forgotten room, documents of the first American bishop.

as his topic, "The Mission of the Church in the Post-Christian World." The six lectures will later be published in book form.

AS Anglicans continue to borrow from Rome, Roman Catholics, it seems, are becoming more Anglican—at least as represented by their leading liturgical scholars.

Suggestions for revision of the Roman Missal put forth by 48 top-ranking liturgiologists, from 10 nations, at a conference recently held at the monastery of Maria Laach, in Western Germany, include, according to the London *Church Times* of February 8th:

(1) Elimination of the priest's preparation and last Gospel. (These are, respectively, Psalm 43, with other devotions, and St. John 1:1-14, and are used in many Episcopal Church parishes, though not required by the Prayer Book).

(2) Reduction of the Collects to one only, on all but exceptional occasions (this is the normal Prayer Book rule);

(3) The giving of a prominent position to the Offertory, including placing of vessels on the altar at that point in the service. (This is the norm now at Solemn Mass both in Roman and common Anglican usage, but at other Masses chalice and paten are generally either brought in by celebrant or set on altar before the Mass begins).

(4) The addition of a "hymn or prayer of praise and thanksgiving" after the Communion of the people (the Book of Common Prayer already has this in

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and the Thought of the Episcopal Church.

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Departments

BOOKS	4	EDUCATIONAL ..	18
CHANGES	22	FOREIGN	12
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Things to Come

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March

9. Second Sunday in Lent.
10. Election of Primate of New Zealand.
16. Third Sunday in Lent.
21. NCC General Board meeting, New York City.
23. Fourth Sunday in Lent.
25. Annunciation.
27. Anglican Seminary Conference, Virginia Theological Seminary (to 29th).
30. Fifth Sunday in Lent.

April

6. Palm Sunday.
7. Monday before Easter.
8. Tuesday before Easter.
9. Wednesday before Easter.
10. Maundy Thursday.
11. Good Friday.
12. Easter Even.
13. Easter.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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BOOKS

the invariable post-Communion Collect and in the Gloria in Excelsis).

Other matters discussed at the conference were the vernacular in the Liturgy and the new Roman Rite for the Vigil of Easter.

Of Interest

SO persistently did a certain young cleric, just ordained, talk about the religious order he was going to found, that one of his associates went so far as to spit in his face.

Time: about turn of 11th century; hero (i.e. the one spat upon): Norbert (later "St."); place (not where spitting occurred, but where monastery was eventually founded): Prémontré, whence name of order, Premonstratensian (can be lengthened by spelling Prae-).

History of this order in England, from establishment in 12th century to dissolution in 16th, is recounted in *The White Canons in England*, by H. M. Colvin—with a thoroughness that seems to leave nothing unsaid. An attractively produced work, bristling with footnotes, appendices, tables, index, map, etc. (Oxford University Press. Pp. viii, 459. \$7).

Frank D. Gifford, dean of Philadelphia Divinity School, has rounded out his earlier *Building the King's Highway* and *Traveling the King's Highway* into a trilogy by *Signposts on the King's Highway*—subtitled "A Book of Sermons Especially Suitable for Lay Readers." Author in preface says that requests for the book "have come from bishops, captains of ocean liners, army officers, as well as business men." With such an array of lay backing, this is surely a book that a clerical editor daren't touch, but must reserve for later review by the right layman (Morehouse-Gorham. Pp. x, 188. \$2.50).

Intended as "a companion to *A Book of Public Worship* compiled for Congregationalists," *Prayers and Services for Christian Festivals*, by James M. Todd, is of interest both for its dependence on, and divergence from, the Book of Common Prayer.* (Oxford University Press. Pp. v, 182. \$2.25.)

A. L. Drummond's *The Churches in English Fiction* is being handled in this country by Alec R. Allenson, 81 W. Van Buren St., Chicago 5, Ill. A comprehensive treatment of Church life as reflected in "standard fiction from Jane Austen up to the present time," including American writers. Possible candidate for further review (Pp. xii, 324. \$3.50).

*Under "Acknowledgments," the (English) BCP is said to be "Crown copyright," and prayers taken from it "reprinted by permission"! This was news to this editor, who had always supposed that, like the American Prayer Book, it was uncopyrighted.



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SORTS AND CONDITIONS

GENERAL CONVENTION isn't until September, but of course there is much to be done to get ready for it. At least the office of **The Living Church** is beginning to feel the pressure of pre-Convention consciousness, the incoming tide of news material, reports of committees and commissions, and articles on matters that will come up—or that the writers hope will come up! We publish on the opposite page the Convention program, and add here that Convention planners would like requests for **hotel reservations** sent to John E. Buddington, Housing Chairman, 185 Franklin St., Boston 7, Mass., rather than to individual hotels.

APPROXIMATELY DOUBLING last year's budget, executive council of diocese of Delaware approved on February 25th a budget of \$143,700. The large increase is said to be due to new work undertaken in the diocese, including both building and Christian education. A total of \$45,000 was designated for the **National Council**, to be used for foreign missions. Special allocations of \$9000 and \$6000 went to Delaware's diocesan **Department of Christian Education** and **Department of Promotion**, respectively. Council approved a sum of \$45,000 for renovation and rehabilitation of the "Barn" in **Wilmington Manor** (suburb of Wilmington), to be known eventually as the **Church of the Holy Nativity**. Council allocated \$20,000 for diocesan missionary activities, which were described as greatly increased over last year. (All of these items are further developments of the amazing story on page 19 of this issue.)

BISHOP KEELER of Minnesota describes as "one of the most harmonious gatherings of the sort over which I have presided" the convention of the diocese of Minnesota that on February 21st elected the Very Rev. **Hamilton Kellogg** as bishop coadjutor (see page 7). A committee of 15 clergy and 15 laymen, appointed by Bishop Keeler in October, 1951, at the request of the special convention called to give consent to election of a coadjutor, had received, studied, and screened 30 nominations, reducing these finally to four, which the committee presented to the convention on February 21st. These were: **Bishop Barton**, of the missionary district of Eastern Oregon, the Very Rev. **James W. Carman**, dean of Trinity Cathedral, Phoenix, Ariz., the Rev. **Bernard W. Hummel**, rector of St. Stephen's Church, Edina, Minn., and **Dean Kellogg**. Upon receiving these names, convention rose and resolved itself into a committee of the whole. A very frank and full discussion of qualifications of the four nominees took place, during which, Bishop Keeler says, it emerged that **Dean Carman** wished to have his name withdrawn. As a result it was moved that the committee of the whole rise, the convention reassemble, and that **Dean Kellogg** be nominated. Upon the reconvening of the convention he was nominated and unanimously elected on the first ballot. The committee has a formal appointment with him, in the near future, for discussion of details.

NEARLY 1½ MILLION EUROPEANS, a third of them refugees, are in desperate need of food and clothing gifts during 1952, according to a survey of actual relief needs made by the **World Council of Churches**, in coöperation with Church leaders and refugee relief workers in each local situation. The survey revealed an "ecumenical responsibility" to supply at least 6,751 tons of food and 2,766 tons of clothing to meet minimum relief needs this year.

AT THE SAME TIME, World Council leaders report that "promised" support obtained thus far will reach only 29% of food requirements and 44% of clothing needs in Europe during 1952. Unless Christians in areas of plenty respond to the needs of their brothers in distress, about 1,034,000 European Christians will not get enough food to eat this year, and some 815,000 of them will go without sufficient clothing.

A DRASTIC CHANGE has taken place in the leadership of the Communist-dominated **Lutheran Church of Hungary**, according to information received in Geneva, Switzerland, at headquarters of the Lutheran World Federation. Authoritative sources reported that two of the four bishops, **Zoltan Turoczy** and **Joseph Szabo**, and the inspector general, **Dr. Ivan Reok**, have resigned. This crisis in the Church is regarded as the worst since the arrest, trial, and imprisonment of **Bishop Ordass** in the fall of 1948. Retirement of Bishops Turoczy and Szabo leaves all major Church offices in the hands of Lutherans approved by the State. Several of these are officials of the government, which since the end of World War II has conducted a systematic campaign to gain control of the Church.

REPRESENTING the Old Catholic Church in Germany, the Rev. **Theodor Dietz** arrived in New York on February 29th for a two-months' visit in the United States, coming with the approval of his own Bishop, the Rt. Rev. **Johannes J. Demmel** in Munich, and of the **Presiding Bishop**. Fr. Dietz has been rector of the Old Catholic parish in Cologne since 1949. As in all the Old Catholic parishes in West Germany the continuing struggle to recover from the almost total destruction caused by the war, and to live under post-war conditions, has been severe. The Episcopal Church, through its World Relief Fund, has been sending some aid annually to the Old Catholic Church. It is hoped that Fr. Dietz may strengthen the friendly understanding which already exists between the two Communions.

LONDON "CHURCH TIMES" of February 15th brings news of the death of two leading Churchmen. The Rt. Rev. **Maxwell H. Maxwell-Gumbleton**, retired, who died February 1st, began his career as curate of **Pucklechurch** in 1895, later becoming successively bishop of **Ballarat**, assistant bishop of **St. Edmundsbury and Ipswich**, and bishop suffragan of **Dunwich**.

CANON W. J. SPARROW SIMPSON, who died February 13th at the age

of 92, was an eminent and scholarly Anglo-Catholic leader, listing of whose 28 publications alone takes up two and three quarter inches in **Crockford's**, and covers a span of nearly 50 years! May these two servants of God rest in peace.

EPS reports that, in a letter published by the London "Times," the Bishop of **Chichester**, **Dr. Bell**, writing of the Rev. **Michael Scott**, who has been classified as an "undesirable immigrant" by the Union of South Africa government (see page 12), says:

"**I ORDAINED** Mr. Scott 21 years ago and he holds my license to officiate while he is away from South Africa. He is a man of most upright character, modest and selfless. He now has an intimate knowledge of Africa. Fortunate for Africans was the day of his first entry into their territory. It is sad that the South African Government should refuse to permit a citizen of his high principles to return to South Africa. It is not less sad that it should refuse permission to the African tribal chiefs to leave South Africa in order to give the evidence which they have been invited to give to the Trusteeship Committee of the United Nations."

MEMORIALS to Confederate Generals **Robert E. Lee** and **Stonewall Jackson** are going to be constructed in **Washington Cathedral**. Members of the **United Daughters of the Confederacy**, with the help of an anonymous "yankee" have raised money for small chapels which will constitute the memorials. Together they will form a new bay in the now incomplete nave of the Cathedral. For the past two decades the UDC has been seeking a fitting memorial to the two generals, and selected the cathedral as a natural site as a "House of Prayer for All People." The memorials will honor the two Civil War generals "not as soldiers, but as Christian gentlemen."

OPENING DATE is April 29th for **Japan International Christian University**. The opening will include dedication and will be on a limited basis. Students will be officially admitted to the University in 1952. The Episcopal Church recently made a grant of \$14,670 to the school [L. C., March 2d], which is sponsored by a total of 14 Churches.

A NOTABLE INCREASE in activity, interest, and contributions during the past year was reported at the recent semi-annual meeting of the **Church Periodical Club** national executive board, at Seabury House under the chairmanship of **Mrs. W. D. Johnson** of Pittsburgh, national president. The running expenses of the Club are provided by **National Council**. All money received in contributions, from parishes, dioceses, and individuals, is spent directly for books and magazine subscriptions and renewals. The Club's **Fund Committee** reports 139 requests granted during the year, 69 outside the United States, 70 within, including Alaska and Hawaii.

Francis C. Lightbourn.

SECOND SUNDAY IN LENT



CONVENTION

Program for Boston

For almost two full weeks next September over 700 Churchpeople—bishops, other clergy, and laymen—officially representing every diocese and missionary district in the American Church will assemble in Boston for the 57th General Convention.¹

Added to that number will be a few hundred more Churchpeople who will be there for the Triennial Meeting of the national Woman's Auxiliary, for the Youth Convention, and for an assortment of other meetings and events that gravitate toward the triennial General Convention.

How these thousand or more Churchpeople will spend their time and accomplish their Church business without conflicting programs takes some deft planning. Already a program outline has been prepared by Convention planners. This is what has been scheduled for the two weeks from September 7th to 19th:

Program, 57th General Convention, Boston, Sunday, September 7th—Friday, September 19th, 1952.

Seventh

7:30 PM: Opening service, Boston Garden.

Eighth

8:00 AM: Corporate Communion,¹ bishops and deputies, Trinity Church; Corporate Communion, Delegates to Woman's Auxiliary, Triennial, Emmanuel Church.

11:00 AM: House of Bishops convenes, Horticultural Hall; House of Deputies convenes, Symphony Hall.

12:50 PM: Both Houses adjourn for lunch.

2:15 PM: Both Houses reconvene.

8:00 to 10:00 PM: Official reception, Boston Museum of Fine Arts.

Ninth

7:30 AM: Holy Communion in all the city Episcopal Churches. (The Boston churches are asked to have services of Holy Communion at 7:30 every morning after this during Convention, excepting Sunday morning, when their customary hours of service will be observed.)

TUNING IN: ¹56th General Convention (that of 1949) was held in San Francisco. Thus the Convention will in this triennium have moved from coast to coast! ¹The Holy Communion is always in a real sense corporate, since in every

10:00 AM to 12:00: First Joint Session in Symphony Hall.

12:30 PM to 12:50 PM: Devotional service.

2:15 PM to 5:00 PM: Both houses in session.

8:00 PM: Tremont Temple, meeting in the interests of the Ecumenical Movement. Speaker: the Archbishop of Canterbury.

Tenth

10:00 AM to 12:00: Second Joint Session, Symphony Hall.

12:00: The Archbishop of Canterbury addresses convention.

12:30 PM: Daily devotional service. Afternoon sessions of both Houses as scheduled.

7:00 PM: National Council dinner, Rockwell Cage, Massachusetts Institute of Technology.

Eleventh

Morning and afternoon sessions of both Houses as scheduled. Youth Convention opens at Tufts College and will continue with its own program through Sunday.

8:00 PM: Missionary Meeting at Tremont Temple.

Twelfth

Morning and afternoon sessions of both Houses as scheduled.

7:00 PM: Departmental dinners of National Council (Overseas, Education, Social Relations, College Work, and Promotional).

7:00 PM: Dinner under the auspices of the Presiding Bishop's Committee on Laymen's Work. (This marks the beginning of a special Laymen's Weekend, which includes Corporate Communion at Trinity Church at 8:00 AM Sunday followed by breakfast at the Statler.)

Thirteenth

Customarily only morning sessions of both Houses are held. In the afternoon, recreational trips.

7:00 PM: THE LIVING CHURCH dinner.

Fourteenth

4:00 PM: Service in recognition of the Children's Lenten Offering at Trinity Church.

7:00 PM: Service in commemoration of the 1552 Book of Common Prayer¹ under the auspices of the Margaret Cof-

fin and allied Prayer Book societies. Preacher will be the Rev. Professor Massey H. Shepherd, Jr., Ph.D.

7:30 PM: Service of American Church Institute for Negroes.

Fifteenth

Monday through Thursday, morning and afternoon sessions of both Houses as scheduled.

7:00 PM: The eight Provincial dinners.

Sixteenth

7:00 PM: Personnel dinner at the Sheraton-Plaza Ballroom, sponsored by the Joint Commission on Theological Education, the Departments of Christian Education, Overseas, College Work, Division of Town and Country, Woman's Auxiliary, and the Presiding Bishop's Committee on Laymen's Work.

Seventeenth

7:00 PM: Seminary dinners.

Eighteenth

7:00 PM: Chancellors' dinner at Episcopal Theological School.

Nineteenth

Customarily the Convention has only held a morning session with a closing service early in the afternoon.

EPISCOPATE

8th Elected, but 7th to Serve

If he accepts his election as coadjutor of Minnesota, and is consecrated, the Very Rev. Hamilton H. Kellogg will eventually become bishop of the only diocese in the Church that was split into two independent dioceses and then reunited.

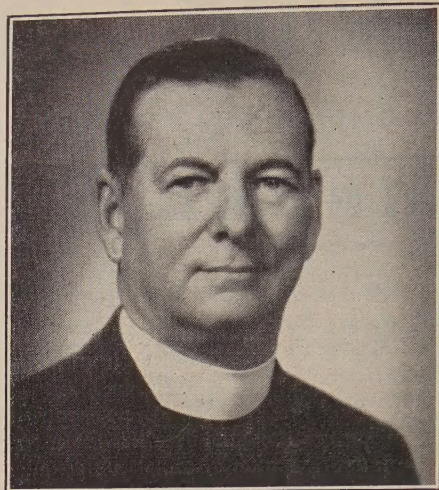
The northern part of Minnesota became a missionary district in 1895 and later became the diocese of Duluth. In 1943 the two dioceses reunited, and shortly thereafter, the present diocesan, Bishop Keeler, who had been coadjutor, was installed as bishop, and Bishop Kemerer (now retired), who had been bishop of Duluth, was elected suffragan.

Although he is the eighth man to be elected to the episcopate in Minnesota, Dean Kellogg would be the seventh man to serve as a bishop in the diocese. The Rev. James P. Clements was the seventh elected. Then rector of Christ Church,

Communion the participants are "made one body with Christ"; a group meeting for a special purpose appropriately emphasizes its own "corporateness" by Communion. ¹1552 Book of Common Prayer was the second. First was that of 1549.

Tyler, Texas, Mr. Clements was unanimously elected suffragan bishop of Minnesota on the first ballot cast at a special convention of the diocese in September of 1949. He declined.

Dean Kellogg is also from Texas (though he is a native of Skaneateles, N. Y.). He has been dean of Christ Church Cathedral, Houston, since 1949. He also was elected unanimously and on the first ballot. He is deferring his decision about accepting until he has visited Minnesota and conferred with Bishop Keeler and other diocesan leaders. As coadjutor Dean Kellogg would assist Bishop Keeler.



DEAN KELLOGG: Elected to Church's only reunited diocese.

INTERCHURCH

Daily Work and God's Will

By PETER DAY

A new pattern in Church conferences on economic matters was tried out in Buffalo, N. Y., February 21st to 24th, at the North American Lay Conference on the Christian and His Daily Work. Organized by the National Council of Churches of Christ in the USA and the Canadian Council of Churches, the conference brought together 300 lay Christians to consider the implications of Christianity for their day-to-day life.

Instead of directing attention to the faults of other economic groups or of one economic system as opposed to another, the delegates met in occupational groups to study their own fields of work as illuminated by the teachings of Christ. The result was accordingly not a blueprint for an ideal social order but a deeper awareness of the importance and difficulty of applying well-established ethical principles to the practical on-the-job situation.

A 500-word message "by laymen for laymen" was adopted on the last day of the conference, underlining "our feeling of humility . . . as we realize that we have been working too much for ourselves and not enough for God and our fellowmen." "In fact," the message added, "we have often worked without even trying to relate our work to God's will and plan or relying on Him for power."

The message emphasized that Christians must work "with the feeling that God stands at our work with us"; that "we should use as many of our talents as we can and as well as we can"; that "we must work faithfully, diligently, and with integrity"; "as brothers . . . workers together and co-workers with God."

"The dignity of the worker" was un-

derlined in the message, as "one of the glories of our Christian heritage. . . . That is why the Christian must criticize and seek to improve any social order in which human freedom and dignity are impaired, for such impairment is contrary to the purpose of God."

The message concluded:

"Any man can work at a job. But none of us, unaided, can meet the Christian standards of workmanship. Life is a serious business, and living as a Christian is hard. God requires of us:

"(1) that we work in partnership with Him and in accordance with His laws.

"(2) That we work unselfishly for the good of our fellowmen.

"(3) That as members of the Church we search our minds and hearts as we seek to live up to the highest standards which Christ taught us.

"With the help of God and the Christian fellowship we are determined to work this idea out in our occupations, fully recognizing the cost. We call upon all laymen to join us in this task."

The message was discussed and debated for several hours before it achieved its final form. Particularly under fire was the draft of the last paragraph, which originally read: "With the help of God and the Christian fellowship we are determined to work this idea out in our occupations, *regardless of cost.*" Some delegates felt that the high moral posture implied by the last three words would not be fulfilled by either themselves or their fellow laymen in the hurly burly of making a living, and moved to have the phrase stricken out. Others wanted it left in because of its "challenging" sound. The substitute phrase, "fully recognizing the cost," was brought in by an editorial committee after the statement had been adopted with three or four dissenting votes and

a declaration from one delegate, "We shall stand charged with being hypocrites."

EPISCOPAL CHURCH DELEGATES

Three amendments proposed by Episcopal Church delegates were approved. Spencer Miller, Jr., president of American International College, Springfield, Mass., proposed that the title, "The Christian and His Job," be changed to "The Christian and His Daily Work," since the latter phrase was clearer and was the one used for the conference itself. Mrs. Ella Phillips Stewart, president of the National Association of Colored Women, suggested with the unanimous approval of the conference that it was in the home as well as the carpenter shop that "Jesus grew in wisdom and stature."† Clayton C. Smith,* CIO leader of Cleveland, Ohio, objected to the phrase, "the highest standards on our job," as suggesting that the unions were supposed to accept management's most extreme demands for productivity. The phrase was changed, as quoted above, to "the highest standards which Christ has taught us."

Prominent in the Canadian delegation were Bishop Martin of Saskatchewan and the Rev. W. W. Judd, Anglican social service executive. The American and Canadian Anglicans met together on each of the three days of the conference for Holy Communion followed by a breakfast. On the second day Bishop Martin celebrated according to the Canadian rite.‡ Bishop Scaife of Western New York and the cathedral clergy were hosts to the group.

The conference was definitely and outspokenly lay, rather than clerical, in makeup and outlook. On the last day, when the statement was being adopted, a show of hands indicated that more than 80% of those present were lay-

*Other members of the varied Episcopal Church delegation were Stringfellow Barr, college president; Charles P. Taft, attorney (and candidate for Governor of Ohio); Mrs. Austin L. Kimball; Noel Sargent, executive of the National Association of Manufacturers; Charles Symington, industrialist; Edward L. Cushman, educator, Miss Helen Olmstead, Church social service consultant, and public school teacher; C. Alexander Capron, attorney; J. Gerard Heathcote, industrialist; Jerry Voorhis, former congressman and executive of the National Consumers' Coöperative Association, who delivered one of the conference addresses; Donald Van Cleve, educator; Wilber A. Cochel, farm operator and mentor of the Roanridge rural training project; the Rev. Francis Ayres, head of the Church's Parishfield, Mich., project; Jess Gallagher, of the Ohio AFL; Mrs. Benson H. Harvey, Church social relations worker; Miss Josephine Starr, government social worker executive; the Rev. Dr. Almon R. Pepper, director of the National Council's Department of Christian Social Relations; and Miss Dorothy Stabler and the Rev. M. Moran Weston, also of the national Church's social relations staff.

TUNING IN: † Reference is to St. Luke 2:52, which belongs to the story of the finding of the child Jesus in the temple, which is the only incident from the boyhood of our Lord that has come down to us in canonical Scripture, and is told by

St. Luke alone. ‡ Canadian rite, last revised in 1922, is in its broad outlines patterned after English Prayer Book of 1662. Most noticeable feature in which both of these differ from the American is the arrangement of the Prayer of Consecration.

people. Clergy were generally silenced in group discussions by being given the job of secretary.

Chairman of the conference was Al Whitehouse, director of District 25, and member of the executive board, United Steelworkers of America, president of the Kentucky CIO, and an active layman of the Disciples of Christ.[†] In an address on the first day, he reminded the conference that many union leaders as well as rank and file members are devoted Christian laymen.[‡] His parliamentary procedure, recognizing the "brother" or the "sister" next entitled to the floor, calling for a show of hands rather than a voice vote on every question, and firmly closing debate when time was short, gave evidence of a thorough grounding in the lively democracy of CIO conventions.

Vice-chairman was Ernest A. Dale, Canadian Anglican and professor in the University of Toronto. Dr. Charles H. Seaver, Congregationalist and economist, was the recording secretary. Administrative secretary was the Rev. Cameron P. Hall, Presbyterian clergyman and director of the Department of the

a different pattern, seeking to develop a Christian understanding and criticism of the economic order, while the Buffalo meeting was concerned rather with the application of Christianity to the daily work of Christians in their callings.

Some of the stated addresses prepared for the meeting carried over the outlook of the earlier conferences—labor leaders expended eloquence on the sins of management; business men deplored the interference of government in their affairs. A greater trend toward self-examination developed, albeit rather slowly, in the 16 occupational discussion groups which held three meetings and prepared reports that were presented on the last day.

Drawn up to stimulate thinking and discussion by fellow-Christians in the United States and Canada, the reports were not formally adopted. In fact, one of the main notes of the "humility" mentioned in the formal statement was the realization by the delegates that they were far from a complete understanding of Christ's will for them in their daily work, much less a complete acceptance of it.

Excerpts from one of the reports follow, and others* will be given later.

One of the best of the occupational reports was that of the group of housewives, led by a Churchwoman, Mrs. Austin L. Kimball, of Buffalo, former president, National Board of the YWCA:

"We were middle class housewives. Two employed one full-time domestic worker; about half employed part-time help; two ran both a home and a career; all except four were mothers. All had important volunteer jobs in the community.

"The group lacked the experience of the young housewife and the employed housewife—particularly those in industrial work.

"When we considered the problems we face as housewives, we found that we face monotony and loneliness. We have no group life to sustain us. This is true of the very young housewife alone with her babies, and the older housewife alone after her children are gone. It is also true of the childless housewife.

"We also recognized that our job could also be frustrating because of its diversity 'midst monotony. We recognized ourselves as wives, mothers, employers, laborers, teachers, administrators, purchasers, nurses, dietitians, cooks, interior decorators, seamstresses, psychologists, group workers, caseworkers, experts in human relations, community leaders. We decided that we

had indeed a 'vocation' rich and satisfying—frightening in its importance, frustrating in all its implications of torn loyalties and calling for maturity and strength that must be 'out of this world.'

"We spoke of the cost of living—of being caught by an economic order we cannot control, of needs versus wants; and we heard that the Canadian women have started a thrift campaign to turn minds back to oldtime thrift, to offset the philosophy of 'calculated waste.'

"We said that the housewife carried the responsibility for family decisions. Her husband was busy—was tired—he left things to her. The woman must set the stage for a Christ-centered home in most cases. Unless she insists on Church attendance, Christian values, etc., there will be none.

"She found herself often caught in the dilemma of idealism versus realism. She was the 'idealist'; her husband, face to face with the admittedly grim facts of earning a living, had to be a 'realist.' This seemed a stumbling block in the way of creating a Christian world.

"She faced a dilemma as through her group contacts and reading she broadened her vision and increased her store of knowledge, while her husband, nose to grindstone, had time only for reading within his particular line of work. This was a serious problem in her struggle to work toward a Christian family life. One woman said this was the first housewives' conference she had ever attended where the problem was the husband rather than the children.

"We spoke then of our relationship to the Church. Called upon to assume the leading role in the home, we found too often that we are not people when it comes to the Church.

"We spoke of our belief that all work is worthy when done in the service of God—and we said that truly we don't mind at all getting the Church suppers, in fact we rather like it—but we just wondered if it isn't time for us to recognize that the program and the policies of the Church might be enriched by the inclusion of women in those areas of Christian life also.

"We came to the conclusion that the relationship of men and women to each other, and of both to society, is a basic problem of our age and that the Church must give leadership here. One woman named 'learning to work with men' as our greatest need and we recognized briefly its biological and sociological implications.

"In our second session, we asked ourselves what we meant by the Christian way of life. Do we clearly understand it? Do we know how to help others understand? Many people in the group gave public witness to the faith they live by. It was very clear that they known and have found their way to God's power and glory, but even they admitted that there is no clear concept of basic Christian laws in society as a whole, that there is a fear of them when known, and that reluctance to ac-



BISHOP SCAIFE welcomes Anglicans to outspokenly lay conference.

Church and Economic Life of the National Council of Churches. The following up of the conference with what one delegate called "little Buffalos" will, in the United States, be under the direction of his department.

The Buffalo conference was similar in some respects to earlier conferences on the Church and Economic Life organized by the National Council of Churches. However, earlier conferences in Detroit and Pittsburgh had followed

TUNING IN: [†]Disciples of Christ—also called "Christians" and "Campbellites," after Thomas Campbell and Alexander Campbell, his son. "Disciples" are congregational in government, baptize by immersion, celebrate the Lord's Supper every

Sunday, and accept no Creed other than the New Testament. [‡]Layman, from Greek "laos," "people," originally meant anyone belonging to the "people of God." Later it came to be used to differentiate the "people" from the "clergy."

cept, the discipline of Christ's way is the world's dilemma.

"We asked if we are caught in the status quo too deeply to help our children as they come up against race prejudice, hate, military obligations. Why are Christians timid about expressing their faith?"

"We decided that we had a stake in every group in this conference—the job is so big we cannot face it without the Faith that performs miracles.

"Our third session dealt entirely with solutions.

"(1) The Church must find new ways to use the 'wasted' manpower of the lonely, older woman whose children are gone. Practical suggestion: organize a baby sitters' society to help young mothers.

"(2) The Church must stimulate and educate for action in society—at the polls—in every phase of life.

"(3) The Church must constantly work on a definition of our Faith that will excite and awaken the coming generation. New techniques for educating people must be explored.

"(4) The Church must become the backbone of democracy—inclusive—outreaching—a constant demonstration. It must not bow to the status quo of prejudice.

"(5) The Church must do something to combat the defeating, killing philosophy of 'realism.'

"(6) The Church must provide opportunities for groups to discuss vital issues. (Might be substituted for sermon.)

"(7) Both Church and home must meet youth's need for a clear directive and challenge.

"What we can do for the Church:

"(1) Return the family altar to the home.

"(2) Train ourselves for Christian action in the community.

"(3) Live our faith continually in every group—so that we move 'Church work' out of the Church into the community.

"(4) Recognizing, with deepest humility and repentance, our own failure to live our Christian Faith—we still must struggle to keep alive for the next generation the basic vision of our Faith as a practical, workable, realistic way of life for all men.

"(5) Knowing that God works through persons and structures that are receptive to His power, we must, through a growing knowledge of prayer and the techniques of worship, make ourselves receptive to His will."

HOSPITALS¹

Bewildering Patterns

How many Church hospitals are there, what type of service do they give, what is their religious program, in what way are they Church-related? These are some of the questions of a survey being conducted by the National Council's Department of Christian Social Relations. Miss Charlotte V. Glück, head of the

Department's Division of Health and Welfare Services, gave an interim report of her findings to the second annual meeting of the Episcopal Hospital Assembly, held in Cleveland, Ohio, February 21st.

Of institutions sent questionnaires, 37 had replied and 20 were still to be heard from. The 37 reported a total of 5,331 beds and 700 bassinets, and an average daily census of 4,546. The average-size general hospital is probably one of about 200 beds, since these figures include some small, specialized types of institutions.

Income of 21 hospitals was \$20,659,477 in 1950—an average of close to a million dollars each.

Only five hospitals of the group so far reporting had full-time chaplains. Twenty had part-time chaplains and so did seven convalescent hospitals. Two answered that they had no chaplains.

Church relationship followed a bewildering variety of patterns. Two had a closely defined relationship to the diocese, one was operated by the National Council, and the others shaded down to the vanishing point in Church relationship. Three institutions on the list were reported by diocesan bishops as not Church institutions, and one reported through its superintendent that it was not a Church institution.

These figures provided the setting for a discussion by the Episcopal Hospital Assembly of the importance of developing a closer relationship between the Church and the institutions and a demand for guidance by the National Council as to the ideal pattern of Church relationship. Dr. Almon R. Pepper, director of the Department of Christian Social Relations, emphasized, however, that Church relationship alone was not the guarantee of a vital religious program, nor was the absence of canonical relationship a complete bar to the existence of such a program.

Turning away from administrative and organizational questions, the assembly gave consideration to the place of the religious program in the hospital picture in a discussion led by the Rev. William R. Harris, chaplain of the Church Home and Hospital, Baltimore, Md. The "submerged two-thirds" of Churchmen who have either lost contact with the Church or maintained a very perfunctory relationship with it are found in the hospitals in large numbers, according to Fr. Harris, and their first problem is to be brought to realize that God loves them and wants them to get well.

If the chaplain knows his job and does it effectively, not only will patients

be better subjects of hospitals procedures, but on leaving the hospital they will have begun to grow spiritually and to value the role of the Church in their lives. Fr. Harris suggested that the problem of money for hospital chaplaincies and for the Church in general would be in large measure solved by former patients and relatives who have come to understand the importance of the Church's work.

The Assembly soon discovered that its agenda were overcrowded. Chaplains and administrators had too many worthwhile ideas to exchange for the limits of the one-day meeting, and one of the res-



William M. Snider.

SOME "Church" hospitals, like the Good Samaritan, Los Angeles, are diocesan institutions.

olutions passed by the business meeting at the close of the day was to hold a two-day meeting next year.

The value of clinical training to prepare clergy and seminarians for work as hospital chaplains was discussed briefly by the Rev. Thomas H. Morris, chaplain of Bellevue Hospital, New York City. As an example of the importance of the "clinical approach" (a sound pastoral approach based upon experience of many situations in clinical training), he showed how sacramental ministrations, if given without an understanding of the patient's religious outlook, might merely intensify his fears.

A religious program permeating every aspect of hospital life was described by the Rev. Charles E. Gus, chaplain of St. John's Hospital, Brooklyn, N. Y. From the administration's and Church's point of view, the participation of hospital personnel in the program is entirely voluntary. The student council, however, year after year, adopts rules of active participation in the program as a "traditional voluntary obligation" treasured by the student nurses.

Ministrations to a predominantly non-

¹ **TUNING IN:** First hospitals were established by the Church, as an expression of love for man, growing out of love for God. The Church still sponsors them in order that the services they perform may continue to have this spiritual motivation.

² **Sacramental ministrations** of a hospital chaplain include Holy Baptism, Holy Communion, Penance, and Holy Unction, as well as preparation of candidates for Confirmation. In rare instances Holy Matrimony might be called for.

Church group of patients were described by the Rev. Frederick A. Springborn, chaplain of Norton Memorial Infirmary, Louisville, Ky. The chaplain calls on every new patient, sometimes "by accident" even on those who have indicated that they did not care to see him. He brings Holy Communion on Sunday mornings to all Christians who desire it, regardless of Church affiliation, calling briefly on them the previous evening to make sure they have a real concept of its meaning and providing them with a preparation card. Patients are provided with forms of prayer to meet their needs, including prayers for the hospital and other intercessions.

Among other subjects covered in discussions were printed materials for patients, including Forward Movement publications presented by the Rev. Dr. Francis J. Moore, editor; the problem of detrimental religious ministrations by ministers who do not understand the needs of hospital patients; whether loud-speakers should be used to broadcast chapel services to a "captive audience."

Re-elected head of the Episcopal Hospital Assembly was Hal G. Perrin, administrator of Bishop Clarkson Memorial Hospital, Omaha, Nebr. The new office of "president-elect" was created with the understanding that the two offices would be held alternately by a lay administrator and a priest (normally a chaplain). First president-elect is the Rev. Edward C. Turner, former chaplain and now vice-president of the board of trustees of Parkview Episcopal Hospital, Pueblo, Colo. Secretary treasurer is the Rev. William R. Harris; other members of the executive committee elected were Arden E. Hardgrove, administrator of Norton Memorial Infirmary; the Rev. David Loegler, director of Christian social relations of the diocese of Ohio; and Carl York, administrator of St. Luke's Hospital, Racine, Wis.

UNITY

French Octave Favored

The Church of Sweden's committee on the Church Unity Octave, headed by the Rev. Gunnar Rosendal, would like to have all Churches participating in the 1952 Faith and Order conference in Lund, Sweden, observe the octave form recommended by the noted French Roman Catholic, Abbé Couturier. The Swedish committee has resolved to recommend its wishes to the secretary of the World Council of Churches.

The Church Unity Octave, which coincides with the U.S. Week of Prayer for Christian Unity, was well observed in Sweden, according to Fr. Rosendal.

Schedule for one day was: First, Roman Catholic Mass was said. Then

Swedish lauds[†] were prayed and the Swedish Mass celebrated. Next came the Orthodox liturgy with two Swedish priests serving as deacons. Finally all members of the conference gathered in the choir for an agapé (a meal which in the early days of the Church was held in conjunction with the Lord's Supper) of bread and wine. This agapé, says Fr. Rosendal, was considered as a "symbol of the transcendent unity of the Church, which is not destroyed, as we are really one in Christ, even if we cannot be united at the same altar for Communion."

RETREATS[†]

Expansion Next Year

Fifty-one clergy from 12 dioceses made the 1952 pre-Lenten retreat for priests at DeKoven Foundation, Racine, Wis.

They came from as far as Bellaire, Texas, and Great Falls, Mont. The retreat was conducted by the Rev. Dom Maurus Benson, O.S.B., from St. Gregory's Priory, Three Rivers, Mich. Since the attendance this year — largest so far — filled the available facilities at DeKoven, plans are being made for the division of next year's retreat into two sections.

CANADA

Calgary Bishop Elected

The Very Rev. George R. Calvert, was on February 20th elected fourth bishop of Calgary in the Province of Rupert's Land, Canada, at a special session of the synod of that diocese. He succeeds the Rt. Rev. H. R. Ragg who retired last December because of ill-health. The bishop-elect is 52, and a native of Kingston, Ontario. Previous to his appointment as dean and rector of Christ Church Cathedral, Victoria, B. C., in 1949, he was rector of St. Matthew's, Winnipeg, and archdeacon in the diocese of Rupert's Land. He is widely known throughout the Church in Canada, and is one of the four clerical members of the executive council of the General Synod of the Church of England in Canada.

VISITORS

Two English Franciscans

The Rev. Denis Wilton Marsh and the Rev. Joseph Botting, members of the English Society of Franciscans, will arrive in New York near the end of Lent for a three-month visit in the United States sponsored by the American

Church Union. They will be available for preaching engagements and as retreat or conference leaders.

The English Franciscans are notable for their self-sacrificing work of Catholic action with the poor.

Frs. Marsh and Botting are leaders in the Order. They plan to continue their visit to the early summer.

UNITED NATIONS

"Undesirable Immigrant"

The Rev. Michael Scott, missionary who has championed the cause of several South West African tribes, confirmed reports that he had been classified as an "undesirable immigrant" by the Union of South Africa government and thus barred from returning to its territory.

Mr. Scott has been the spokesman in the United Nations for the Herrero, Nama, and Damara tribes who opposed the annexation of South West Africa by the Union government. The International Court of Justice ruled recently that South West Africa still has international status as a former League of Nations mandate and cannot legally be absorbed by unilateral action.

After this decision, Prime Minister Daniel F. Malan of South Africa accused the United Nations of having committed "aggression" against his regime, and called Mr. Scott "a well known hostile and fanatical foreigner and agitator."

"I hope this is not the South African government's last word on the matter," Mr. Scott said in Paris. "I want to stress that I am not leading a personal vendetta against the South African government, despite such accusations. Such a suggestion is ridiculous. I want the tribes in question to be permitted to appear before the Trusteeship Committee, where I have already testified myself."

[RNS]

RADIO

Unfilled Places

Some 20 men from various Churches attended a religious radio workshop in Schenectady, N. Y., recently. The Rev. Canon Glyn Thomas, of St. Paul's, Kinderhook, N. Y., was the only representative of the Episcopal Church present at the workshop, which was sponsored by the Broadcasting and Film Commission of the National Council of Churches. Since the places reserved for Episcopal Church delegates at the workshop were not filled they were given to the other Churches.

TUNING IN: [†]Lauds is second (in order of daily recitation) of ancient canonical hours of matins, lauds, prime, terce, sext, none, vespers, and compline—telescoped to form our two offices of Morning and Evening Prayer. [†]Daily program at

retreats includes Mass, some of the offices noted above, meditations given by the conductor (as helps and suggestions for one's own meditation), spiritual reading, and recreation (such as walking out of doors). Rule of silence is observed.

FINLAND

English Services During Olympics

Churches in Finland are making plans to care for the spiritual needs of the 6000 athletes from 63 nations, and their retainers, who will arrive there next summer for the 1952 Olympic Games, Religious News Service reports. As part of the preparation, a church at Kapyla has invited the Rt. Rev. George Ernest Ingle, Bishop Suffragan of Fulham, England, to hold daily morning and evening services in English during the period of the games.

SWEDEN

Evaluation

The Council of Bishops of the Church of Sweden gave its opinions on the Catholic Movement in Sweden in a recent pastoral letter. Reporting on the letter, the Rev. Gunnar Rosendal says that the bishops commended the sacramental revival that the Movement has developed, and warmly acknowledged the pastoral zeal of the Movement. However, says Fr. Rosendal, who is a leader in the Movement, the bishops warn against too quick introduction of liturgical ceremonies, which are, he says, in themselves legitimate, but forgotten by congregations through long disuse. Especially are all Catholic minded priests in the Church asked not to elevate the Sacrament at the words of institution,[†] as some schools of theology are annoyed by this ceremony. On the other hand, comments Fr. Rosendal, the doctrine of the Real Presence, expressed through elevation, is clearly accentuated in the bishop's letter.

BRAZIL

National Council Meets

Final organization of a supplementary pension plan for native workers was passed on by the National Council of the Brazilian Church at its February 19th to 20th meeting. This matter and the question of the new set-up of the Brazilian seminary as an inter-diocesan institution, which was also voted on by Council, will be referred to Brazil's first General Convention.

Council also laid plans for holding the Every Member Canvass during the first fortnight of next November, and requested the Department of Finance to present to the next meeting the proposed budget for 1953.

After appointing a Committee on Devotional Literature, Council took up the question of sale and distribution of the new printing of the Book of Common Prayer in Portuguese.

Much of Council's time was spent in reorganizing a list of requests for the needs of the whole Brazilian Church to be presented to the Committee on Projects and Appeals of the National Council of the American Church.

Council meeting was held in February instead of December, for when it was originally scheduled, because of the domestic air lines strike in Brazil last December.

EGYPT

Copts Named in Cabinet

For the first time since 1924 Egypt's Coptic Christian minority has a two-man representation in the Egyptian Cabinet.

Premier Ali Maher Pasha has named Alphonse Grace Bey as Minister of Agriculture and Saleeb Sami Pasha as Minister of Communications in the new 15-member cabinet.

In 1924 Saad Zaghloul, nationalist leader who championed Moslem-Coptic harmony, appointed two Copts to his cabinet in an attempt to establish a precedent. The practice was not continued.

[RNS]

ENGLAND

Frozen Music

The scaffolding has at last been removed from the 600-year-old Gothic spire of Salisbury Cathedral, England. Guides who show visitors over the ancient structure describe its beauty by calling it "frozen music." Salisbury Cathedral escaped bomb damage during the war, but a postwar examination revealed that the tall slender spire was in danger of collapse through old age. The top 30 feet of the spire had to be rebuilt stone by stone.

GERMANY

Americans Confirmed by Old-Catholic

Evidences of intercommunion between the Episcopal Church and the Old Catholic Church do not press upon the attention of Churchpeople in the United States. But there is a group of Americans now in Heidelberg, Germany, who will not soon forget the tie. The group is made up of nine enlisted men stationed

at Heidelberg Post. They were prepared for confirmation last year by an Anglo-Catholic chaplain, the Rev. Joseph Hogen (who recently was recalled to his work among the Indians in Utah), but they were confirmed by an Old Catholic bishop, the Rt. Rev. Otto Steinwachs. The bishop read the service in English from the Book of Common Prayer.

JAPAN

\$2000 a House

The Presiding Bishop of Japan is getting a modern, new seven-room house from the diocese of Michigan. And it's only costing Michigan Churchpeople \$2000.

Concerned about the housing conditions of Japanese clergy, Bishop Emrich of Michigan made up his mind to raise money to improve the situation. The Bishop got a first hand look at the living quarters of clergy in Japan when he visited there last fall. "The Bishop of Hokkaido," he said, "is living in a house that is not as good as the average American garage. One bombed-out priest is living in the narthex[†] of his Church."

Actually, as illustrated by the cost of the Japanese Presiding Bishop's new house, improving the situation would not cost much American money. Cost of labor and materials is cheap and the rate of exchange is favorable.

The first three contributions for Japan received by Bishop Emrich added up to \$3050, of which \$2000 was designated for the Presiding Bishop's house.



BISHOP YASHIRO: A \$2000 house from Michigan Churchpeople.

TUNING IN: [†] Words of Institution are the words, "This is my body," "This is my blood," said over the bread and the wine in the Prayer of Consecration. In traditional Western theology they are regarded as effecting the consecration, and

thus as appropriate points at which to adore our Lord, present under these forms. [†] Narthex is the vestibule at the entrance to a Church building, used for talking, hand-shaking, display of tract racks, etc.



The CHURCH COLLEGE

By The Rev. Wilford O. Cross

President of Daniel Baker College, Brownwood, Tex.

WHEN I was rector of St. Paul's Church, Kittanning, Pa., I was, for the first time in my life, a college president. I was a very happy college president, because the usual troubles of that position were entirely absent—since there was no endowment, no faculty, and no student body.

There was not a single roof that could collapse, nor one professor to demand more pay. The only college building was being used by Montgomery and Ward as a warehouse. In short, Lambeth College was almost typical of most Episcopal colleges—inoperative and defunct. For the Episcopal Church has mothered over twenty colleges,* only a minority of which are operated as Church institutions today¹.

Today the emphasis is on Church work at colleges and universities through foundations of considerable budgetary expense that snuggle up to academic halls. Unfortunately, the influence of these foundations is often more social than academic. It is difficult to mix lollypops with academic chalk dust. However, these foundations are doing good pastoral work and their efforts should be staunchly supported. Their influence, however, can never be as concentrated as the in-

fluence of a church college offering a whole life of academic, social, and devotional impact upon the student.

AN APOLOGETIC NOTE.

The Church college does not have to provide an antidote for secular academic teaching. All of its teaching is pervaded with the atmosphere of the Church. Not that its teaching is illiberal or dogmatic, but that it is thrown against a background of simply taking the Church and Christianity for granted as a real part of human existence. Church foundations on secular campuses must strike an apologetic note, for they have much to overcome.

A Church college is not under this strain. It presents the truth as men of competent scholarship see it, with the assumption that the Incarnate Word is the light that lighteth every man. Religion and religious truth are, therefore, not defensive and over eager, but natural. The Church college does not have to use hot-house methods. It has time to let its message penetrate and be absorbed. There is none of the feeling of making hay while the sun shines, which permeates Religious Emphasis Week.

Furthermore, the Episcopal Church is a natural environment for academic learning. Though circumstances have lately forced the clergy to become promoters rather than scholars, there still remains in the Church an attitude sympathetic to learning. We have grossly neglected our scholars, but we still understand something of what scholarship means. At least we are still unafraid to face most truths. We have no fundamentalism to be embarrassed by science,

nor rigid dogmatism that hides its head in the face of philosophy. Anti-intellectualism is, with us, a disease of the pocket-book, not, as in many denominations, of the brain. We starve scholars, but we do not hunt them for heresy.¹

Thus the Church college can give sound, honest academic learning, unafraid of truth, free from an atmosphere of persecution. We can throw the light of scholarship on the Bible; we can present history with honesty; we can plunge into philosophy without making it a mere apologetic¹ for the Faith.

It is this freedom, this honesty, this serene lack of urgency, that is the real value of a Church college. The life of classroom, of chapel, of dining hall merges into one, rounded presentation in word and deed of a Christian atmosphere that simply assumes the Faith without stridency or an attempt to stuff it into its students. Religion is breathed. It is not a gulped-down cocktail, just taken on Sunday evenings at a Foundation. It is routine, daily food.

It is this ease with which scholarship fits into an Anglican atmosphere that has really made the role of Church colleges hard. Episcopalians do not feel the necessity of sending their children to an incubator where they will be carefully sheltered from the rougher drafts of higher learning. Fundamentalists denominations must have colleges to protect their children from modern thinking, and because of this urgency they give liberally. Fear, in short, is a strong motive, and many religious colleges are built on fear of secular learning. Episcopalians do not have this fear. A Church college must

(Continued on page 17)

*Including Bristol College, Pa., Columbia University, N. Y., DeVaux College, N. Y., Griswold College, Ohio, Hobart College, N. Y., Jubilee College, Ill., Kemper College, Mich., Kenyon College, Gambier, Ohio, Lehigh University, Pa., Nebraska College, Neb., Norwich University, Vt., Racine College, Wis., St. James' College, Md., St. Paul's College, L. I., St. Paul's College, Mo., St. Stephen's College, Annandale, N. Y., Shelby College, Ky., Trinity College, Conn., University of Pennsylvania, Pa., University of the South, Seawance, Tenn., William and Mary, Va., Canterbury College, Ind.

TUNING IN: "The Living Church Annual 1952" lists as Church colleges: Bard (formerly St. Stephen's), Daniel Baker, Hobart, Kenyon, St. Augustine's, Trinity, and University of South. At what precise point the line of demarcation should be

drawn between (1) colleges strictly under the Church, (2) Church-affiliated institutions, and (3) colleges and universities making no pretension to Church connection, is, of course, a question on which good men are bound to differ.

Christian Vocation at Buffalo

THE 300 Christian laypeople who met at Buffalo, N. Y., February 21st-24th, to consider the Christian and his daily work, may have to come to the conference with considerable doubt as to its possible results. Before the conference was over, they realized that results, in the sense of a simple, clear-cut statement about Christianity and work, were not what they were there for. Instead, they were examining their own minds and consciences on the basis of their Christian outlook and knowledge of their jobs to see what they could do to order their lives in a more Christian manner.

The members of the conference had a growing realization of the inadequacy of their equipment for this kind of thinking. Although they asserted the complete autonomy and competence of the laity to a degree that was embarrassing to some of the Episcopalians present (who believe in theology as a science requiring experts just as much as any other science), they admitted freely that they had much further to go in understanding the mind of Christ.

Again and again, in the discussions, the idea was reiterated that Christian ethics happily coincided with "good business" or "good union policy" or "good educational principles," once these matters were looked at from the long range point of view. And in fact, good ethics is *in general* the pattern for successful life in this world.

However, Christian ethics differs from general ethics in two important particulars. In the first place, it is the ethics of a particular community — the Church, the body of Christ, God's holy nation —

and as such it is governed by a Christian patriotism just as definite in its implications as national patriotism. The sense of this spiritual community was expressed in vain by Dr. Reinold Von Thadden, the great German lay leader, in his address to the conference. Not having shared his experience of seeing his own community — the German state — entered into and destroyed by the monster of Nazism, the delegates seemed to proceed on the assumption that the Christian community and the secular community were essentially one.

The second respect in which Christian ethics differs from the ethics of public spirited pagans is in its conviction that the life to come is more important than the life of the world. Eschatology was mentioned only as a big, meaningless word that ought to be avoided. Yet it should be as important to the Christian as the Communist's vision of a classless society is to the Communist.

THIS editor, making the most of his opportunity to listen in on a group of managers of big industry, attended all three of their sessions. The concept of "long range profit" hallowed many things that probably have less to do with profits than they were given credit for — support of social agencies, for example. Actually, just as short-range profit and long-range profit usually go together, so do long-range profit and eternal profit. Making things as good as possible for as low a price as possible, with as contented an organization as possible (including stockholders, management, office, laboring force, and customers) is the right formula for the wise pagan and for the sincere Christian. But in addition, the industrialists recognized the existence of something they called "integrity" — hastening to add that it is good for business, as well as worth while in its own right.

Integrity normally is good for business. But people have been driven out of business by their integrity in the past, and it will happen in the future. Most Christians are not called upon to be business martyrs, but those that are must be worthy of the moment when it arrives.

As the businessman views his short-range profit with the primacy of long-range business soundness in mind, so must the Christian view even his long-range business prospects from the standpoint of eternity. This was an unfamiliar concept to the conference except when disguised under conventional phraseology that could be used almost as well by a well-disposed pagan as by a Christian.

It seemed to us, also, that the influence of the "Social Gospel," with its emphasis on the motive of

ASH WEDNESDAY

ASH Wednesday — and the wintry air is swirling —
 Not with the murky dust of penitence,
 But with white sifting snow.
 Grace, that comes after the brown, and the barren,
 The stripping of tree,
 And the baring of mountain.
 Snow that veils the staring eyes of winter,
 Warms and softens the rebellious outline.
 While beneath the whiteness,
 The green of eternity, busily working,
 Weaves for the earth such a mantle of loveliness,
 Hearts that are trusting,
 Minds that are clear
 Know that the spring of redemption is near.

JANET MORGAN.

service as opposed to the motive of profit, tended to muddy the conference's thinking. Actually, the economic motive is first and foremost the motive of gain. Men and women do their daily work in order to get for themselves the things they want and need — their individual needs, their family needs, the needs of their organization, their city, their state, their nation, and their world.

To work for a group's needs ("service") is an important part of economic activity, but it is no holier nor more right than to work for one's own needs. Sacrifice is an essential part of life, but one must first work and gain fruit from one's labors before one has anything to sacrifice. Economic activity cannot be rightly related to Christian living until Christian spokesmen understand fully that economic activity is designed to meet each man's desire to fulfill his own share of God's promise that man should have dominion over the earth.

The grim parsimoniousness of traditional Protestantism also tended to dominate the conference's thinking. The doctrine of work that seemed to be forming in the delegates' minds was that people should produce just as much as possible as their Christian duty, and that what they produced should be something useful on a narrow utilitarian scale. The cosmetic industry was held up as an example of the sort of thing a Christian ought not to waste his time on, and the farmer who ploughed under his vineyards was regarded as something of a hero. Now, God the Son chose two things for the vehicle of His real presence — bread, the staff of life, and wine, that maketh glad the heart of man. A fully Christian concept of "seven-day-a-week" Christianity would require a doctrine of taking it easy as well as a doctrine of work.

The Buffalo conference will, we are sure, lead to an extended series of "little Buffaloes." The stimulation and inspiration generated there is the kind of thing that propagates itself. The vitality of some Episcopal Church groups, such as the Episcopal Actors' Guild, the Guild of Scholars, and other such organizations, was noted by one of the non-Episcopalian speakers, and perhaps these guilds are the forefront of a growing movement for groups of Christians seeking the Christian relevance of their vocations. If such a movement is to attain maximum significance, it should not concentrate wholly upon the elimination of fun and sin from its membership; rather, it should learn to distinguish between the two and to make the most of the former.

Eastern Orthodox Directory

THE Joint Commission on Assistance to the Russian Church, under the chairmanship of Bishop Scaife of Western New York, has rendered a distinct service in publishing a directory of the parishes and clergy of the Orthodox and other Eastern Churches

in North America. The introduction says that "this listing is compiled for the information of diocesan bishops of the Episcopal Church, as an aid in promoting and strengthening locally the friendly relations that have long existed between the Orthodox Churches, the Eastern Churches, and our own."

Orthodox clergy and parishes are listed both geographically and by jurisdictions, so that it is easy to tell at a glance what Churches of the various Eastern communions are to be found in any locality in the United States, Canada, and Mexico. It should be of value not only to the bishops, but to all the clergy, and others who wish to strengthen the ties that link Orthodoxy and Anglicanism at the local level, where contacts are sometimes more difficult than in national or world conferences. Copies may be obtained from the office of Bishop Scaife, 1114 Delaware Ave., Buffalo 9, N. Y.*

*Those who would make firsthand acquaintance with Eastern Orthodox worship will find C. C. Canellopoulos' *The Divine Liturgy of St. John Chrysostom*, parallel Greek and English texts, a useful pocket-size guide (available from compiler, 1300 N. Broadway, Milwaukee 2, Wis. \$1).



WE READ WITH INTEREST the following from the Rector's Column in the parish bulletin of the Church of the Heavenly Rest, New York, of which the Rev. Dr. John Ellis Large is rector:

"EVERY once in a while we check the Visitors' Register at the back of the Church. We enjoy noting the cross-sectional variety of those who sign in, as well as the illuminating comments they sometimes make. As you may know, each line of this ecclesiastical guest book is divided into sections. The other day, several of us were fascinated by the following three entries which appeared fairly close to each other.

NAME	ADDRESS	RELIGIOUS AFFILIATION
"Irgen Istanoffesivt	U.N. Representative from Hungary	Communist
"Bruno Selina	Via dello Statuto, Roma	No religion
"Morton Worth	NYC	Ashamed of it."

Now, we fear someone has been pulling the good rector's leg. Not only does "Irgen Istanoffesivt" sound un-Hungarian and generally unlikely, but Hungary is not a member of the United Nations, and thus has no U.N. Representative. We don't know about "Bruno Selina," but we suspect he is rarely seen along the Via dello Statuto, unless perhaps he is one of the statues. Surprisingly enough, however, Morton Worth is listed in the Manhattan telephone directory, as an insurance man. Perhaps he decided that honesty is the best policy!

Dr. Large offers to be host at a round-table forum with these three men as his guests of honor. We hope they'll turn up, and we'd like to be present to hear the discussion. Maybe he'd get Dr. Charles W. Lowry, author of *Communism and Christ*, to act as moderator. Truly, as the rector observes, "it would be a wonderful evening!"

Clifford P. Marchant

I BELIEVE...

By the Rev. Robert Nelson Back

Rector, St. Peter's Church, Weldon, Pa.

II. Man

THE Nicene Creed, speaking of Jesus, says that He is "God of God, † Light of Light; Very † God of Very God; Begotten † not made; Being of one substance † with the Father; By whom † all things were made; Who for us men and our salvation came down from heaven. . . ."

"For us men. . . ." What is man, anyway? Is he an animal? Certainly he is. He eats, sleeps, procreates, and dies just like any animal. The elements which compose the human body can be bought at the corner drug store for two or three dollars. Man, like the beast of the forest is subject to disease, disaster, death. Human life is always precarious and it is often painful.

Such is life as we know it. We are animals, and we are subject to the same accidents, prey to the same diseases and, finally, claimed by the same death as the beast of the forest.

But is that all there is to say about man? Is he an animal and nothing more? Obviously this is not all. Man is different from the beast of the forest in several ways. Man can write, he can talk, he can draw pictures. Man can think in abstract terms, he can reflect, he can analyze. Man can remember and foresee. Man is able to laugh; he can even laugh at himself. Man knows what obligation and duty mean. Man is different from beasts in these respects. Man like the beast is subject to disease, but man unlike the beast develops medicines and surgery. Man like the beast is subject to death, but man unlike the beast knows it. Man is an animal, but man is "an animal with a difference."

GOALS AND IDEALS

Perhaps the chief difference between man and animal is the difference between their problems and difficulties. What problems does the animal have? He has to eat and drink; he has to have shelter, and he seeks to avoid pain. If an animal has enough to eat and drink, if he has shelter, if he sleeps, if he is



without pain he is happy. His happiness depends on physical comfort.

But this is not true for man. We want the same physical comfort the animal wants, but the comforts do not assure us of happiness. We may have an adequate income, a lovely home, plenty to eat, a fine family, but still we are restless and unhappy. Our happiness depends not on what happens around us or even what happens to us; our happiness depends on what goes on inside us. We are thinking and reflecting creatures.

Sometimes it is said that if man could just be natural, as the animal is natural, he would be as happy as the animal is. But this is not true. Man knows too much about himself and too much about the world in which he lives to accept this state of naturalness as either final or good.

Man has goals and ideals which he must always strive to achieve. He is disturbed because of his lack of ability to do what he wants to do; man is disturbed by his lack of knowledge, his

goal for which he is constantly seeking? We often get discouraged. Man has lived on the face of the earth for a long time, but is he any better off than he ever was? He has made tremendous material advancements. Man lives longer today because he has developed a science to keep him alive. But is he any happier because he knows he will live 20 or 30 years longer than his forebears? What has his longevity gotten him? Has it brought peace, quiet, restfulness? Or has it brought 20 more years of restlessness and loneliness and unhappiness.

UNHAPPY COLLEGE GRADUATES

What can man do about himself? How can he find rest and happiness? Education is obviously not the answer. We are far better educated than the ancient Greeks, yet we are not more intelligent. We still quote the Greeks who lived 2500 years ago as authorities on many subjects. And we remember in horror that it was educated men, college graduates, men and women with professional training, who devised concentration camps like the one at Dachau. Education in itself will not make us happier or less lonely or less restless.

The answer to man's restlessness, the answer to his dissatisfaction is found in God. Man is the creation of God. He made us as we are, and we shall continue to be restless until we find our rest in him. Because God has made us

A Series of Five Articles Based on the National Council's Book, "The Faith of the Church"

lack of courage, his weakness, and his frailty. Man, in short, is always restless, always seeking, always searching. Man, although he is set among other men, is a lonely creature—the most lonely of all God's creation.

What can man do about his loneliness and restlessness? Will he ever find the

as we are we can never be happy until we devote ourselves to him in love and worship. God is our home; in Him and in our commitment to Him we can be happy. But we can be happy in no other way.

Although the answer to our restlessness is God, and it is a simple answer,

TUNING IN: † God of God, etc. means "God proceeding out of God, somewhat as light proceeds out of light." † Very here means "true" and emphasizes the reality of Christ's deity. † Christ, in His divine nature, is begotten of the Father, but

this takes place eternally—outside of time altogether—so that God has always "generated" the Son. † Substance here means spiritual reality. † Whom here refers not to the Father, but to the Son, as the Father's partner in creation.

one difficulty stands in our way. That difficulty is sin. Sin separates us from God.

What is sin? It is not what many people think it is. Sin is not lying, or cheating, or getting drunk, or doing the many other things which we know we should not do. Sin is more basic than that. Sin, in a word, is the rejection of God. Sin is committing oneself to something less than God. Therefore when we lie, or cheat, or get drunk we are doing the things which are the inevitable result of our sinfulness. They are not sin; they are the result of sin. Sin is the state of mind which rejects God.

Curiously enough, when God created us, he gave us freedom. Man is free. Within certain limits he can make choices. Some things, of course, he cannot decide. I remember reading about a little boy who could not make up his mind whether he wanted to be a man or a woman when he grew up. . . . He could see advantages in both fatherhood and motherhood. The boy would learn in time that he was not as free as all that. But we are amazingly free, and with our freedom comes the power to love or reject God. And that is why sin exists. Having the power to love or reject God, we choose to reject him.

Sin is the rejection of God; sin is the commitment to something less than God. Being free, man chooses to reject God.

The Church speaks about original sin. Original sin has nothing to do with the way children are conceived or born. When theology tells us that every child is born in sin it does *not* mean that the act of procreation is a sin. This is a distortion of Christianity. When theology says that each child is born in sin it means that the child is born into a sinful world, a world which has rejected God. Sin is the child's inheritance, even as the color of his skin or the language he speaks are his inheritance.

That man has rejected God is pretty much self-evident. Man was free to love or reject God, and he chose to do the latter. When this first occurred is not really pertinent. The Old Testament gives a story of Adam and his fall. The importance of the story is the simple stating of the case: man was free to love or reject God and he chose to reject him. The name, Adam, is not a proper name at all. It is Hebrew for man.

Man has rejected God, and in our day we see the terrible results of that rejection. Man's sin, his commitment to anything but God, has made him restless and unhappy.

BRIDGING THE GAP

If sin separates us from God and all of us are born into sin, how can we rid ourselves of sin and make our commitment to God? How can we bridge the gap between God and ourselves? We cannot. But God can and He has in Jesus Christ "who for us men and for our salvation came down from heaven."

The truth is that our sin, our rejection of God, does not alter His love for us. He wants to bridge the gap between himself and us even more than we do. That is the purpose of the advent of Christ.

What does God do for us in Christ? He shows us a way to live. "Love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. . . ." To do less than this is sin. God in Christ shows us what sin does to us and him. Sin crucifies God; sin is cruel; sin's symbol is the cross; sin impales; sin hurts, terribly; and sin finally kills. God pictures in Christ on the cross that sin is the murderer of man and God. The wages of sin is death. But beyond sin, beyond death, is God. Sin kills Jesus on Good Friday; but God's love shows on Easter that sin and death are not final, that beyond them both God reigns.

College

(Continued from page 13)

be built on less hysterical foundations.

In fact, a Church college has but one, real, genuine appeal, and this is an intellectual one. Its only appeal is the claim that it can present a far more balanced education than a secular institution, because it can deal more fully and adequately with the whole of reality. Secular universities have been building, of late, elaborate departments of religion. I was but recently asked to head one of these in a State University, and I was amazed at the scope of its project program.

Educationalists in general have realized that purely secular learning has neglected the whole realm of human values and the field of spiritual and moral experience, and hasty hammering is erecting edifices in this neglected area. To educate a man and to leave out religion; to draw the cosmos without God; to present science without universal purpose; to dissect glands and neglect the soul is to sew dragons' teeth of atomic holocaust in the fields of civilization. Great scientists are the first to recognize this and to cry "Peril!"

NINE-MONTH YOUTH CONFERENCE

The Church college does not suffer from this limitation of loyalty to secularity. Its great responsibility is to see that the more secular side of the whole arc of its learning is as competent in its scholarship and presentation as the teaching of secular schools. This means adequate salaries, balanced curricula, good libraries, first rate laboratory equipment. The great weakness of a Church college can be that it becomes a nine-month youth conference. Its first duty, therefore, is to its standards of teaching. Its first obligation is educational excellence.

This is a hard problem because Churchmen have not been trained to support Church colleges. Many clergy and some bishops are in utter enmity, regarding a Church college as a financial burden. It is easier to get money from a non-Churchman industrialist for a Church college than from the average Churchman, for the industrialist, at least, from his experience, knows the value of a balanced education that includes training in character and attitudes.

The hopelessness of the task that confronts a Church college in the face of the blindness and indifference of the Church should not daunt those who are engaged in this work. Statistics are altogether against its success. So many Church-born colleges have gone down in failure. A small college is at best a dangerous thing. It has to succeed without benefit of football, or national advertising, or tax subsistence, on the poverty of penurious endowments and low tuition. But statistics were against the Apostles, also.

EPITAPH FOR A YOUNG SOLDIER

WALK softly. Where your casual steps have led
There lies a silent shadow at your feet.
There is a heart here that once pulsed and bled,
Knew dawn and sunset — and that love is sweet —
That grew divinely fair — burned its brief flame —
And now lies quiet under a carved name.

No — softly! I will tell you how it is
And you shall go and leave him here alone:
It is as though dreams unattained of bliss
Were buried under this remembering stone —
This courteous sod. . . .

But peace is good; this dream at last he knows.
Leave him this narrow cradle of repose. . . .
Leave him. He looks at God.

LOUISA BOYD GILE.

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The importance of full seminary training for the Church's future clergy was endorsed by the deans of 10 of the Church's seminaries meeting in Washington recently. Acting upon a memorandum from the executive committee of the Joint Commission on Theological Education, which pointed out the weakness and dangers of the growing practice of ordaining men who have not had complete seminary training, the deans recorded their unanimous disapproval of the practice of so ordaining men to the ministry.

Pointing out ways in which the seminaries have adapted their programs to the needs of older students—shortening the time of preparation, without lowering the standard of requirements—the deans stated their belief that there is no need for the creation of new seminaries designed to meet the special needs of older students.

"The existing seminaries," they declared, "because of their established academic standards and adequacy of equipment, are able to provide even limited training in a more thorough manner than would be possible in a newly organized institution or by privately directed study."

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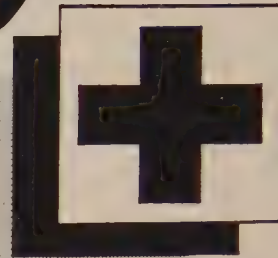
A forward step in the training of women for work in the Church was taken recently when the board of managers of the Church Training and Deaconess House (St. Mary's House) in Philadelphia and the Windham House Committee in New York voted unanimously to unite the two schools, beginning with the fall, 1952, term. Windham House will be the center for the two schools.

A study of the objectives and curriculum of the Philadelphia school revealed (1) the maintenance and operation of two training centers in the eastern part of the country is neither practical nor financially advisable; (2) the theory, practice, and wealth of experience in each school could be better employed for the service of the Church if the programs were combined.

Miss Helen B. Turnbull will be the director and will administer the program of the united schools. Miss Maude Cutler, director of women at the Philadelphia Divinity School, will act as associate director.

Students currently enrolled at St. Mary's House will complete their training at the New York center.

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DELAWARE—Promises

By JAMES BRACKNEY

During the years 1941 to 1951 Delaware Churchpeople have established a record of giving to their diocese and to the national Church which indicates that to them a promise made is a promise kept. During those years every parish and mission in Delaware paid 100% or more of the amount it promised to give. There are no exceptions. And while meeting the diocesan missionary budget with money to spare, Delaware Churchpeople give the national Church even more than it asks them for.

A review of the journals of the diocese shows that in 1938 10 (out of 39) congregations failed to pay 100% of the promise made to the diocese and general Church; in 1939, eight failed to make the grade; in 1940, one failed. Since that year, there has not been one failure.

And for the year 1951 half the parishes and missions (now there are 45 in all) oversubscribed their quota for diocesan and general Church missions and half paid exactly the 100% promised. Delaware Churchpeople wonder whether any diocese in the Church can show a better record than this.

From 1941 to 1951 Delaware has increased its annual missionary giving to the general Church from \$15,000 to \$45,000. The mathematical quota of the diocese, which is based upon our actual expenses for self, or local maintenance, is somewhat under the amount voluntarily given by the diocese to National Council. In the great campaign for the Reconstruction and Advance Fund, immediately after World War II, Delaware ranked 10th or 11th in the whole Church, in the amount of money contributed for that purpose.

The every member canvass conducted in the diocese in the fall of 1951 was so well done and so filled with missionary zeal, that the parishes and missions did the remarkable thing of increasing their giving to diocesan missions and expansion for 1952 by 90%.

Convention, in May, 1951, went on a "missionary tear." The ways and means department of the executive council had presented an "A" budget, which called for a 22% increase in missionary giving. It also cautiously had presented a "B" budget, which called for important projects, such as the renovation of a building recently acquired, so that it might be used for a Church in a new area, assistance in some instances of the part-salary of a new clergyman in the new area, etc. The total of the "A" and "B" budgets was a 68% increase in missionary giving. To the amazement of the

"Once to every man and nation
Comes the moment to decide."

COMMUNISM AND CHRIST

BY CHARLES W. LOWRY

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executive council of the diocese, particularly the chairman of the ways and means department, convention unanimously voted to try to realize both budgets—at least, to make them the honest objective of every parish and mission.

Christ Church, Christiana Hundred, has led the procession, so far as amount of money is concerned. Its vestry voted to increase from \$13,000 a year to \$22,000 for the missionary budget. To this amount will be added contributions of approximately \$22,000 by individuals of the parish, over and above the parish acceptance. This will show Christiana Hundred giving \$44,000 to the missionary budget for 1952, despite its half million dollar building program.

The Cathedral Church of St. John, Wilmington, enthusiastically increased its missionary giving from \$11,000 to \$20,000. Trinity Church, Wilmington, increased its quota from \$10,887.50 to \$16,804.

And there are many other increases, not all so large, but all as important. Actually, some of the largest increases in the diocese came only after Bishop McKinstry, the diocesan, had assured the officers of some of the city parishes that the congregations in Kent and Sussex counties (southern part of Delaware) were proportionately doing quite as well.

For example, in Sussex County, St. Mark's, Millsboro, has accepted a 68% increase in its missionary objective for 1952. While that is the only parish in Sussex County which has accepted the 68% increase, three missions have equalled this achievement: the baby Mission of St. Martin's, Selbyville, 68%; St. Mark's, Little Creek, 68%; St. Mary's, Bridgeville, 32%. Other parishes and missions have increased from 22 to 25% in Sussex county.

In Kent county, a top-flight example of missionary increase is St. Paul's, Camden. This mission has increased 243%, which exceeds all increases in the diocese for 1952. St. Peter's, Smyrna, comes second with an increase of 44%. In New Castle County, some mention already has been made (Christ Church, Trinity, the Cathedral Church of St. John). St. Anne's, Middletown, has accepted a 70% increase; St. James', Newport, 68%; Old Swedes, Wilmington, 68%.

The year 1952 gives promise of being the greatest in the history of the diocese in modern times. The diocese will be able to achieve things which convention wistfully desired and was somewhat doubtful of achieving last May. The executive council has not altered the amount which will go to the National Council in 1952, because that amount was fixed by the convention last May.

It is probable that the executive coun-



BISHOP MCKINSTRY: "We cannot ignore the wider work."

cil will discuss this whole subject with the 1952 convention, which meets in Immanuel Church, Wilmington, and will give the delegates an opportunity to decide what increase should be made to the National Council worldwide and national work in the year 1953.

Said Bishop McKinstry, "We should not overlook the fact that if God blesses us locally in this historic state, we cannot honestly and calmly ignore the challenge to the wider work, either in this nation or throughout the world."

EAU CLAIRE—A minimum salary of \$3000 and house for married clergy and \$2400 and house for single priests was approved by Eau Claire's Council.

ELECTIONS. General Convention, deputies: (clerical) R. D. Vinter, G. E. Brant, J. E. Allen, R. E. Ortmyer; (lay) G. Van Steenwyk, M. G. Eberlein, A. R. Schmidt, Jesse Symes. Standing Committee: (clerical) R. D. Vinter, G. E. Brant, K. O. Crosby; (lay) O. W. Moehle, H. C. Overly, C. L. Baldwin, Jesse Symes, A. R. Schmidt. Executive board: (clerical) R. D. Vinter, G. E. Brant, R. S. Ottensmeyer; (lay) M. G. Eberlein, E. F. K. Gansen, Charles Hoskings.

TENNESSEE—A congregation that is almost bursting the seams of its church building was admitted as a parish by Tennessee's convention. Only two and a half years old, the new parish of St. George's, Nashville, was started as a chapel of Christ Church, and now has 600 communicants, 550 Church school pupils, and a new budget of \$66,000.

The diocesan missionary budget itself was the largest on record. It included acceptance of a quota for the Church's Program 11% higher than that asked.

ELECTIONS. General Convention deputies: (clerical) Donald Henning, G. A. Fox, J. R. Sharp, G. S. Usher; (lay) Dudley Gale, Edward McCrady, Edmund Orgill, Arthur Crownover, Jr. Bishop and Council: (clerical) W. S. Lea, W. F. Gates, Jr., E. S. Greenwood; (lay) Stanyarne Burrows, Jr., Edward McCrady, A. L. Huddleston.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Charles F. Carson, Priest

The Rev. Charles F. Carson was killed when struck by a car on February 24th in Milwaukee, Wis. He was 78.

He retired from the active ministry 25 years ago, but was under license in the diocese of Milwaukee at the time of his death.

For the past 12 years Fr. Carson was a proofreader for the Wisconsin Cuneo Press. From 1915 to 1921 he was managing editor of THE LIVING CHURCH.

He had not held any cures since 1906, when he resigned as rector of All Saints' Church, Nevada, Mo., after two years there. He was ordained priest in 1903 and also served churches in Chatfield and Faribault, Minn.

His wife was the late Alice Elsie Smith Carson. Two children survive.

James Hardin George, Priest

The Rev. Canon James Hardin George, for 25 years city missionary in St. Louis, collapsed and died on the morning of February 22d as he was beginning his regular rounds among the patients of the St. Louis City Infirmary, one of the many institutions to which he ministered.

James Hardin George was born 68 years ago at Salisbury, Conn. He began his ministry in South Dakota and then became rector of Calvary Church, Columbia, Mo. After nine years service there he came to St. Louis to take charge of the work of the City Missionary Society, ministering to patients and inmates at the City Hospital, the St. Louis State Hospital, the City Infirmary, Koch Hospital for Tuberculosis, the City Workhouse, and the City Jail.

Alfred Loaring-Clark, Priest

The Rev. Alfred Loaring-Clark, rector since 1928 of St. John's Parish in

Memphis, Tenn., and recently appointed dean of the convocation of Memphis, died suddenly of a heart attack at his home on February 21st. He was 51 years old.

Born in England, son of William James and Ada Loaring-Clark, he came to America as a child. His father is now rector of St. Luke's Church, Jackson, Tenn. Ordained in 1926, the young priest spent two years in mission work in West Tennessee before becoming rector of St. John's, then just advanced to parish status with 150 communicants and one small frame church building. During his rectorship it grew to a communicant strength of 1,125.

Surviving, besides his father, are his widow, Clara Coke Maer Loaring-Clark, two daughters, an infant granddaughter, a sister, and a brother.

Arthur W. Farlander, Priest

The Rev. Arthur W. Farlander, who was chairman of the committee which prepared the *Hymnal Companion*, died on January 23d in Santa Rosa, Calif. Fr. Farlander had also been a member of the Commission on the revision of the Hymnal.

The February issue of the *Colorado Episcopalian* said, "His gift for interpreting hymns was rather special, and he was a most popular lecturer on the history, use, and meaning of the hymn lyrics, as well as on the way they should be sung."

Fr. Farlander prepared the study pamphlet, published by the National Council, "The Hymnal Outings the Ages."

At the time of his death, Fr. Farlander was rector of the Church of the Incarnation, Santa Rosa, Calif. Surviving him are his mother, his wife, three sons, and a daughter.

James W. Henry

After 16 years service at Church Headquarters in New York, James W. Henry retired in 1926. He was employed first as a clerk, and in 1914 became second assistant treasurer of the National Council and in 1926 assistant treasurer. Mr. Henry died in St. John's Hospital, Brooklyn, on February 11th, after a long illness. He was 88 years old. His sister survives. His wife died some years ago.

Lucy Christine Kues

After a long illness, Lucy Christine Kues died at Lawrence Hospital, Bronxville, N. Y., on December 11th. She was 69 years old. Her husband, who survives, is the Rev. Charles H. Kues. He was rector of Grace Church, Port Jervis, N. Y., from 1918 until his retirement in 1937.

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CAUTION

CAUTION is recommended in dealing with a man calling himself variously Jim Bishop, Harry Bishop, Jim Bailey, and Jim Bedell. He is about 25, has freckles, and reddish hair, and is noticeably well dressed. He has been seen recently in Grand Island, Lincoln, and Omaha, Nebraska. He professes interest in studying for the ministry, and claims close acquaintance with the canons of the Cathedral of St. John the Divine, New York City. Parents said to gravitate between New York City and Florida and to be in the publishing business. He professes interest in study in local college, on privileges as ex-Navy man. Stays at good hotels and will produce room key on questioning. Usually asks for young priest and expresses sympathy with "high Church" points of view. In each case, he has reported losing his wallet in some local place of amusement. Further information available from the Rev. William E. Craig, Box 685, Grand Island, Nebraska.

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CHANGES

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The Rev. G. Clare Backhurst, who has been associate rector of Calvary Church, Fourth Ave. and Twenty-First St., New York City, is now locum tenens.

The Rev. David Ackley Jones, formerly rector of Grace Church, Monroe, La., is now rector of St. Luke's Church, Denison, Tex. Address: Box 603.

The Rev. James Frew Martin, assistant of St. Paul's Church, Englewood, N. J., will become assistant rector of St. James' Church, Madison Ave. and Seventy-First St., New York, in August. He is canonically connected with the Church of England in Canada.

The Rev. Franz A. Ollerman, formerly vicar of St. Paul's Church, Vermillion, S. Dak., is now rector of St. Timothy's Parish, Detroit. Address: 16545 Wisconsin.

The Rev. Eric Pearson, formerly rector of St. Paul's Church, La Porte, Ind., is now rector of St. Luke's Church, Kearney, Nebr. Address: 2308 Second Ave.

The Rev. Kenneth R. Rodgers, formerly vicar of Emmanuel Mission, Quakertown, Pa., is now rector of his "home parish," St. James', Prospect Park, Pa. The rectory is at Eleventh and Lincoln Aves.

The Rev. J. Arthur Waring, who formerly served the churches at Sharon Springs, Canajoharie, and Fort Plain, N. Y., is now rector of the Church of Our Saviour, Lebanon Springs, N. Y.

The Rev. William H. Wolfe, who was formerly in charge of St. Paul's Church, Vernal, Utah, is now in charge of St. Mark's, Tonopah, Nev.

Armed Forces

Chaplain (Capt.) G. A. Johnson, formerly addressed at Fort Sill, Okla., is now at work in the Tokyo Army Hospital. Address: 19 Akashi-cho, Chuo Ku, Tokyo.

Resignations

The Rev. Carl J. Webb has resigned as rector of St. John's Parish, Franklin, Pa., and is now doing post-graduate work at Berkeley and Yale Divinity Schools. Address: 70 Sachem St., New Haven 11.

Changes of Address

The Rev. William J. Fitzhugh, who is in charge of St. Stephen's Mission, Blytheville, Ark., and Calvary Mission, Osceola, formerly addressed at 107 N. Sixth St., Blytheville, should now be addressed at Box 597, Blytheville. Home address: 818 Chickasawba St., Blytheville.

The Rev. Dr. Albert E. Martyr, retired priest of the diocese of Colorado, formerly addressed at Van Nuys, Calif., should now be addressed for all purposes at 747 Ridgeley Dr. Campbell, Calif.

The Rev. Philip C. Pearson, vicar of the Church of the Atonement, Fairlawn, N. J., has moved from 20-20 Calyne Dr., Apt. 8, to 1-21 Twenty-Ninth St., Fairlawn, the new vicarage.

The Rev. Gilbert A. Runkel, Jr., rector of Christ Church, Adrian, Mich., should be addressed for all purposes at 1058 Orchard Dr.

Ordinations

Priests

Central New York: The Rev. Smith Lawrence Lain was ordained priest on December 15th at St. Mark's Church, Candor, N. Y., by Bishop Peabody of Central New York. Presenter, the Rev. Charles Sykes; preacher, the Rev. R. B. Stott. The new priest is associated with the Tioga County mission field. Address: Owego St., Candor, N. Y.

The Rev. Edmund Slaymaker Mathews was or-

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PRIEST, age 45, 20 years in ministry, family, broad Churchman; good preacher, administrator, used to pastoral hard work. Seeking parish in college town, present salary \$4000. Excellent recommendations. Would be very happy as secretary-treasurer of a Diocese, with Sunday duty. Reply Box P-705, The Living Church, Milwaukee 2, Wis.

PRIEST—37 years of age, unmarried, Prayer Book Churchman, highest references, desires work in the East. Will consider Parish, Mission or Assistantship. Reply Box E-695, The Living Church, Milwaukee 2, Wis.

PRIEST, Catholic, competent; desires Catholic parish. Minimum \$3600 and house. Reply Box H-703, The Living Church, Milwaukee 2, Wis.

LIKE TO COME TO FLORIDA? Prayer Book Churchman seeks larger work. Would like to exchange with someone wanting smaller place. Married. Energetic and alert. Good preacher. Successful with young people. Excellent references. Would accept call without exchange. Reply Box B-696, The Living Church, Milwaukee 2, Wis.

LIVE PRIEST, desires change, age 38, War Service Experience. Invites correspondence from Live Bishops and Vestries. Reply Box B-704, The Living Church, Milwaukee 2, Wis.

EXPERIENCED ORGANIST AND CHOIRMASTER available May 1st. Churchman. Single. Reply Box A-707, The Living Church, Milwaukee 2, Wis.

FOR NEXT FALL. Experienced Voice teacher and soloist desires position in church college, school, or community. University music school graduate, pupil of leading American teachers. Would assist as social director or chaperone. Reply Box J-708, The Living Church, Milwaukee 2, Wis.

AUGUST SUPPLY—Priest available in or around New York for Rectory and small honorarium. Reply Box L-709, The Living Church, Milwaukee 2, Wis.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00.

(B) All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

ed priest on December 22d at St. John's Church, Black River, N. Y., by Bishop Higley, Suffragan Bishop of Central New York. Presenter, Rev. W. H. Cole; preacher, the Rev. W. G. Cole. To continue in charge of St. John's Church, which is a new mission of the diocese.

Deacons

Western North Carolina: John McTammany, Jr. was ordained deacon on February 12th by Bishop of Western North Carolina at the Church of the Redeemer, Asheville, N. C. Presenter, Rev. J. W. Tuton; preacher, the Rev. G. M. Perkins. To be in charge of the Church of the Redeemer, Grace Church, and St. Luke's, all in Asheville. Address: Box 8013, Asheville, N. C.

John Turner Whaley was ordained deacon on December 21st by Bishop Keeler of Minnesota at the Church of Our Saviour, Little Falls. Presenter,

the Rev. Alan Humrickhouse; preacher, the Rev. Glenn Lewis. To continue to be in charge of the churches at Little Falls and Royalton. Address: Little Falls.

Philippine Islands: Luke Filomeno Bagano and Isabelo Lacbawan were ordained to the diaconate on January 25th by Bishop Binsted of the Philippine Islands. The Very Rev. W. S. Mandell preached the sermon.

The Rev. Mr. Bagano was presented by the Rev. Eduardo Longid, whom he will assist at the Mission of St. Michael and All Angels, Tadian, Mountain Province. The Rev. Mr. Lacbawan was presented by the Rev. Ramon Alipit, whom he will assist at St. Paul's Mission, Balbalasang, Mountain Province.

Wyoming: Lamar Pound Speier was ordained deacon on February 3d by Bishop Hunter of

Wyoming at Emmanuel Church, Alexandria, Va. Presenter, the Rev. J. J. Ambler; preacher, the Bishop. To complete his senior year at the Virginia Theological Seminary and to take charge of St. Thomas' Church, Dubois, Wyo., in June.

Correction

A man who is a member of a congregation is not necessarily a Congregationalist. Waible E. Patton who wrote an account of the colorful history of St. Thomas Church, Canyon City, Ore., for an Oregon newspaper was identified in *The Living Church* for January 13th as a Congregationalist, when actually he is a member of the congregation of the Church of the Redeemer, Pendleton, Ore., one of the larger parishes of the diocese of Eastern Oregon. Churchman Patton appeared on the cover of that issue with the vicar of St. Thomas', the Rev. Albert E. Allen.



GO TO CHURCH DURING LENT

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
1:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;
Sat Fri HH 8; C Sat 4:30 & 7:30 by appt

T. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLORADO

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Mass daily ex Sat 7; Sat 12; Prayer Book days
7 & 12 Noon; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N. E.
Sun Masses 7:30, 9:30, 11; B 8; Daily Mass Wed
& Fri 7, 10:30; others 7:30; C Sat 4

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B
8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

WAUKEGAN, ILL.

CHRIST CHURCH 410 Grand Avenue
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c
Sun 8, 9, 11; Daily HC, Hours Posted

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &
HD 10:30 HC

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

Key—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate; d,
deacon; EP, Evening Prayer; Eu, Eucharist; Ev,
Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.
Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11 Sung, Ser; Last Sun Sol Ev,
Ser & B; Daily 7 ex Thurs 10; C Sat 7:30-8:30
& by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed),
HC; 8:30 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning
Service & Ser, 4 Ev, Special Music; Weekdays:
HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10; Organ Recitals, Fri 12:10
The Church is open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service;
Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10; Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev;
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

NEW YORK CITY

ST. THOMAS' Rev. Raelf H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily,
8:30 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters

Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10;
Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,
Weekday, Special services as announced

PHILADELPHIA, PA.

St. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed &
Fri 7, Thurs & Hd 9:30, EP 5:30, C Sat 12 to 1 &
4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Masses: Sun with Ser 9:30; Wed 9:30; HD 7;
Int & B Fri 8; C Sat 8 & by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues,
Fri & HD 7:15, Wed & HD 11

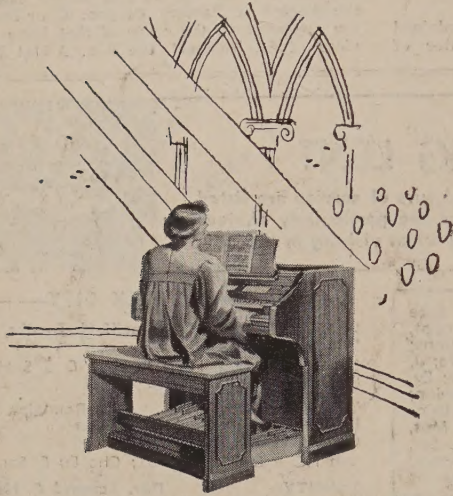
SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Graysen & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; C Sat 7:30-8

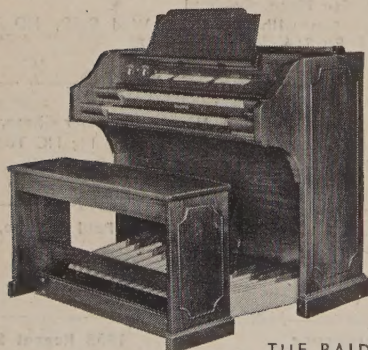
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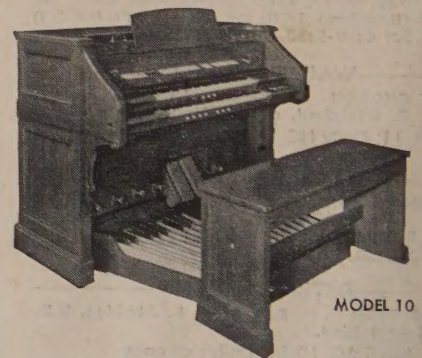
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